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POETRY.

For the Churchman.

OUR FATHER.

Father, our Father! Thou hast taught us, LORD,
To call thee thus. Yes, tho' but creeping worms,
Fit only to be trampled and abhorred,
Degraded spirits link'd to dying forms,
Things that are born and perish at thy breath,—
We, even we, may lift our longing eyes
From this low vale of sin, and wo, and death,
And see our Father in the spotless skies.

Thou art our Father. Thine almighty power,
First, from insensate clay, didst give us birth,
And in creation's bright and morning hour,
Thou madest man the monarch of the earth.
For him the sun was kindled in the sky,
For him the stars their gentle influence shed,
An Eden bloom'd to please his waking eye,
And angels watch'd about his sleeping head.

And still thou art our Father. Yes, though we
Have fallen from our pure and princely state,
And rebel-like, have striven to be free,—
Yet, even yet, thou biddest judgment wait.
Thy lightnings flash not from the clouds above,
Nor doth thine holy indignation burn,
But, bending forward from thy throne of love,
Thou whisperest, wandering man, return, return.

Nor this alone; for when, from pride confess'd,
We still rejected thy divine control,
Thou badest JESUS leave thy yearning breast,
To seek and to reclaim the fallen soul.
He came and followed us with pity warm,
Sought to allure us to our Father's side,
Bared his own bosom to the vengeful storm,
Met all our foes, and for our succor died.

He, the kind Shepherd, when the lamb had stray'd
Far from the shelter of its fold away,
And the fierce wolf was rushing from the glade,
To make the little wand'rer his prey;
Ran to its rescue, bade it turn and flee,
Then met himself the tyrant of the grave,
And, conquering, fell. Oh, man, he fell for thee.
He died, the Shepherd died, his lamb to save.

Our Father and our Saviour! Love like this
Must hush with wonder heaven's sweetest lyre,
And even seraphs, in their songs of bliss,
Must pause with awe, to witness and admire.
Father, our Father, hear the suppliant's prayer,
Prostrate in grief we beg thee to forgive,
Take back thy recreant children to thy care,
And bid us in thy presence ever live.

Cleveland, Ohio. O. P. B.

From the British Critic.

EXETER HALL.

Random Recollections of Exeter Hall in 1834–1837. By one of the Protestant party. London: Nisbet, 1838.

The volume is divided into six chapters, in which are successively discussed "Noble Speakers," "Clerical Speakers," "Parliamentary Speakers," "Naval and Military Speakers," and "Various Lay Speakers;" among which are to be found, the Duke of Newcastle, Lords Cholmondely, Roden, Brougham, and Ashley; Rev. Baptist Noel, Drs. Cooke and Croly; Rev. Messrs. Wolff and Cunningham, McGhee and O'Sullivan, Benson and Beamish, McNeile and Bickersteth. A short account is given of their person, manner, dress, attitude, voice, and style of speaking, and of any special occasion which has distinguished them for the better or the worse. The delineation is not only playful and good natured, but displays a good deal of nice discrimination, and is very little overcharged. Incidentally too it brings out the peculiarities of the place to which it relates; and is a most conclusive witness to two points concerning these meetings, which were antecedently to be expected: first, that their end and object as meetings, is not an act of thanks or praise where it is due, not a contemplation of religious subjects, not even the spread of information on religious subjects, but an exhibition of persons and oratory; and *through* this the advancement of such ulterior ends as have better claim to a religious parentage. Publicity and money are gained for the objects to which the respective societies are devoted, on the consideration of a certain quantum of entertainment given or received,—on the terms of seeing a number of noble and other personages, and hearing a number of celebrated or eloquent speakers. And next, as was to be expected, it clearly appears that variety and novelty are principal conditions of these exhibitions, whether they be secured by the judicious admixture of Scotch and Irish eloquence, or of men of rank and men of name, or of old favorites and of strangers, and of native Englishmen and South Sea Islanders or Kamschatkans.

The author, as we have seen, is anxious to supply for those who do not live in London, some portion of that treat which none but Londoners can fully obtain; and therefore serves up before his readers a number of distinguished persons from various professions and ranks of life. Men are hard to please; we suspect some will be angry that they are left out in the bill of fare; but we are quite sure there are others who will be disgusted at being inserted. However, it is the fashion of the day to sacrifice private property to what may be called the railroad system; and we, at least, who profess no acquaintance with Exeter Hall, are gainers by our author's adoption of it. But for this volume we should not know that Lord Downshire's "eyes are blue, with an expression of gravity, his nose long and somewhat sharp, but the greatest peculiarity of his countenance is a nervous twitch in its muscles when he speaks. It gives you the idea *that the right side of his face is jesting with one half of his audience, at the expense of the other,* upon the sentence he has just uttered," p. 30. Nor would they know that Lord Roden's "gesture is energetic, sometimes vehement, and without much variety," consisting "chiefly of *a powerful wielding of the arm,*" p. 32; nor of Lord Winchelsea, that "the first remark you would make on seeing him is, '*How clean he looks,*' and the second, 'How honest!'" p. 37; nor that his action consists in "a short start back, and indignant stamp with the foot, and a repelling motion with the right arm, with a *most indescribable energetic shake of the whole person,*" p. 39; nor that while he declares the "zeal for the good cause that burns within his breast," "he bestows, at the same moment, *a far-fetched stroke, like that of a sledge hammer,* which would nearly destroy a less firmly built frame than that which receives it," p. 40; nor that Lord Chichester's "hair is dark brown, long and bushy, as well as his whiskers, and as he often dresses in a suit of the same shade," he sometimes looks "as nearly as possible, *all of one color* from head to foot," p. 42; while his speeches "are of that quiet, *pious* kind, which are better described by the common saying, 'It is *as good* as a sermon to hear them,'" p. 43; nor that "a speech from Lord Mount Sanford is very much like what he often describes himself to have been in his youth, '*a harum-scarum chap,*'" p. 54.

Equally interesting, and not more reverent, are his descriptions of reverend speakers. Of Mr. Baptist Noel he says, "Whatever be his subject, he always touches it with the same accomplished refinement. *I have heard him describe a meal on the hind leg of a kangaroo* with as much grace and dignity as he would have dwelt on the destiny of an empire," p. 78. On the other hand, the master of the temple is said to be "the *coldest looking man* I ever saw; not cold in feeling, but in bodily aspect. He seems as if he had been frozen up, and was endeavoring to regain his vital warmth," p. 85. Again, we learn that Dr. Croly "is built in the Cyclopean style of architecture;" that his gait, movements, expressions, ideas, are all in the gigantic style; that there is something vast and mysterious about him; that "his countenance has a strange antique appearance, well according with the antediluvian kind of majesty which clothes his figure;" that he is like "a thoroughbred gentleman just come from the moon;" that "to comprise his general character in a few words, *he is very like a brother of the Three Fates from the Parthenon,*" p 87–91. Dr. Croly is drawn not only as an orator on the platform but in the pulpit, where ordinarily, "he stands nearly motionless, or resting his hands on the sides of the pulpit, *he swings to and fro, with his head projected forward, almost in the manner of a Roman catapult on its side supports,*" p. 89. Of Dr. Duff, of the Scotch Kirk, we are told that he is "the *brightest star* that has appeared in the month of May for some years. No single speaker attracted so much attention, nor *drew forth such perpetual plaudits* during the last *season,*" p. 95.

The variety of these sketches is not their least merit, as we have prepared our readers to expect. Different from all the foregoing speakers is the celebrated Mr. Wolff. We are informed that "he is far from tall, and his person very stout. His hair is of a deep red color, very thick and long, often falling on his collar;" his complexion is very dark, his eyes small and twinkling, his English unintelligible to many ears, his utterance rapid, and his delivery in a shrill and chanting tone.

"His action is wild and exuberant in the extreme: he frequently assumes a kind of dancing movement, holding up both his arms to their full extent, and shaking all his fingers; then he clasps his hands on his breast, and steps quickly backwards and forwards; then, perhaps, lays hold of some friend, whom, in the warmth of the moment, he almost embraces, immediately starting away with a loud exclamation, and renewing his dancing action." p. 102.

Mr. Stowell, of Manchester, presents a remarkable contrast with this singular man. "His face is large and broad;" "his eyes blue and laughing," and "his mouth, which is very wide, *garnished with splendid white teeth.*" We are told that "his images are striking, sometimes rather coarse, and his style often the most jocular, *even to broad comic effect;*" that "no speaker more frequently *sets the Hall in a roar,*" and that it is a question "which makes the most noise in proportion, Mr. Stowell, or his audience," pp. 112, 113. We are further told,

"That those who have heard Mr. Stowell will allow that no man is better calculated for popularity among mixed audiences. His zeal for the Established Church, his vehement Protestantism, his free, strong mode of speaking, his loud voice, merry face, and humorous anecdotes, give him a perpetual untiring interest with them. He appears every year, and at almost every meeting, yet no man is a greater favorite; they are never weary with applauding him, and always cheer him rapturously," pp. 113, 114.

Other sketches are equally brilliant, as of "*that splendid binary star,* M'Ghee-and-O'Sullivan;" of Mr. Cumming, with a person "not exceeding five feet four or five," and "a complexion resembling *alabaster with a deep damask color;*" of "good Mr. Seymour," who tosses his head up and down when speaking, with such animation, that a young lady observed, he looked "as if *he had been half scalped by the Indians,* and had forgotten to have it fastened down again;" of Sir Andrew Agnew, whose features express "*despair,*" and who confesses "in a piteous tone," that he is "accounted the offscouring of all things;" of Sir Edward Parry, who "looks emphatically *a fine fellow;*" of Captain Gordon, whose voice is heard "distinctly above the tumult of two or three hundred men," and who "seems *as if he could outroar a lion as easily as he would outargue a Jesuit;*" and of Mr. Stewart, (whom no one can mention without regretting that he, with other excellent men, should appear in such a mixed company,) who "has a way of rising on tiptoe, with his arms elevated above his head, which has a peculiar effect, especially with his long, slender figure, and in this position he moves very much as if he were going to take wing and fly away," p. 124. But we must not allow ourselves to enlarge on these and other inviting topics, lest room should be wanting for two or three extracts at length, which will give a much more vivid idea of the state of the meetings and the impressions they create than any thing that has yet been said.

The first shall be "*one of the perpetual favorites* of our London *audiences,* the Rev. H. H. Beamish, minister of Trinity Chapel, Conduit-street."

"His popularity as a speaker is indeed well merited, for his talents are as varied as they are delightful; and in the two opposite departments of the pathetic and the humorous he has but few superiors.

"In person he is about five feet nine or ten inches high, and stout, but not inelegant, with a handsome countenance, and a very gentlemanlike aspect. His hair is dark and thick, his complexion good, and his features well cut. He has dark blue eyes, full of the most vivid and various expression; I seldom see him without thinking of the poet's address to his country,—

'Erin! the smile and the tear in thine eyes
Blend like the rainbow that hangs in thy skies.'

"And not only is this the case with Mr. Beamish's own countenance, but he has an irresistible way of producing the same effect on yours. His humor is so keen and natural, yet so refined, and his pathos so tenderly touching, that few speakers more frequently mingle 'the smile' with 'the tear' in the eyes of their hearers.

"He is always fluent and eloquent; his ideas are graceful, and his language appropriate, but his great *forte* lies in anecdote. He tells a story better than any one I know, (always excepting Dr. Cooke,) and he has at command an inexhaustible fund of them, Irish and English, tragic, comic, and romantic.

"His voice is sweet and powerful, and his Hibernian accent is of the most polished order.

"He is, like most of his countrymen, what the old writers call 'a man of parts, that hath a subtle and ready wit;' for he is never at a loss, cannot be taken by surprise, and cannot be put out of countenance. Twice only, in the innumerable speeches I have heard him make, have I ever seen him at all in perplexity, and one really enjoyed the sight, from its rarity.

"The first time was in a long self-defence, in which he labored hard at a troublesome task, with but limited success; the second occasion was very amusing, for he got really set fast in the middle of an Irish love story. Simplicity is one of his characteristics; a compound feeling or action is not in his line, and he then had to set forth the attachment of a Protestant girl to a young Roman Catholic, in the light of a very pathetic affair, in which he wished us all to be deeply interested; and yet he had, at the same time, to keep up our horror of Popery itself; so that between compassion and blame, he got quite into a labyrinth, and hesitated considerably, a most unusual event.

"He saw also that his hearers were more amused at himself than distressed for his heroine, which a little annoyed him; though amidst his dilemma, he could scarcely help laughing. He persevered, however, till he got past the marriage of the ill-assorted pair, and then, as if to take his revenge upon us, he changed his style, and claiming an undeniable right to our sympathies, wound up one of the most tragic tales I ever heard, of persecution, misery, and madness, in his most harrowing manner.

"He is very fine in his style whenever he attempts it; but, perhaps, I may refer to his speeches at the naval and military Bible meetings, as specimens of his most truly touching anecdotes; while his addresses at the various Irish anniversaries are equally good, as samples of drollery and real wit. I well remember, at a meeting in the west of England, when Mr. Beamish first came over as a speaker, the great amusement he excited by his definition of the word 'boys.' He was describing a visit he had paid to a mine or colliery, and speaking of the men employed there. 'So, when I saw the creatures all coming about us, I said, Now, boys, sit down, and I'll tell ye something; for we call every thing *boys* in Ireland, old women and all, ye know.'

"Mr. Beamish, at his first settlement in London, had the Irish chaplaincy of West-street Chapel, St. Giles', which belongs to the Irish Society; he had, indeed, relinquished his preferment at Kinsale, for the express purpose of preaching to his poor countrymen in their dear native tongue. In 1832, however, he gave up the Irish preaching, in consequence of his declining health; but why he has never resumed that interesting employment, since he has become so well capable of doing it with renewed strength, remains a mystery to most persons, notwithstanding the long self-exculpation before mentioned. Some of his private friends declare themselves equally in the dark on this subject.

"Mr. Beamish's private character is amiable and delightful; he is an accomplished scholar and musician, and I cannot but think that he must be a poet, though I never heard the fact stated," p. 124–128.

As a suitable set off to the above, we select the sketch of "Mr. John Hockin, *more familiarly known as the 'Brummagem Blacksmith.'*"

"I have heard loud voices, powerful voices, nay, stentorian voices; but none ever greeted my auditory nerves which could merit to be called more than *moderate* when contrasted with his. Even Captain William Wellesley's speaking-trumpet of a voice will not stand a comparison with it. It has, moreover, this wonderful peculiarity, that the louder it is raised, the more distinct becomes its articulation. At the greatest distance every word is as perfect as though spoken into your ears," p. 178.

"I had gone into the Hall in the beginning of the day, with a friend, who was anxious to see some expected speaker. We saw the Bishops of London and Chester, Lord Teignmouth, and others, but not the person we sought; and as some inaudible gentleman was speaking, we soon departed, glad to escape the excessive crowd and want of air. We then passed some time in the Lower Hall, where another meeting was going on, and after an excellent speech from Mr. Beamish, we left the room to return home; but we had scarcely reached the main cross passage, when we became sensible of an extraordinary sound, as though some energetic proclamation were being made in our very ears. We stopped to listen, but could not determine whence the noise came. We only knew that we had never before heard a similar one. We went up stairs, thinking something extraordinary was taking place in the first floor gallery; but we were astonished on reaching the spot, to find the voice as far off as ever.

"We now turned towards the great hall, and found that it was a speech being delivered there, and of which we clearly heard some words, we being on the *outside* of its walls. Determined to examine into the phenomenon, and knowing that the best approaches were too full to be attempted, we ascended the upper stairs, and on entering at the top of the raised seats, we found that the immense volume of sound proceeded from a dark, active little man, who stood on the platform, haranguing the multitude in tones of living thunder; bestowing at the same time, by way of emphasis, such tremendous blows upon the platform rail with his clenched fist, as he had been wont to deal upon his anvil, in the way of his calling; for it was indeed no other than John Hocking, the chain and anchor smith, the reformed drunkard, and at that time the overwhelming *cheval de bataille* of the Temperance Society.

"We looked at each other, sat down, and listened.

"His language was plain and course, but not ungrammatical, and he continued to detail facts, and put vehement interrogatories to his hearers, all at the same pitch of voice; so that if we had remained on the outside, we need not have lost one word of what he said.

"Some of his naratives had a sufficient lack of refinement about them, and as others almost trenched on the confines of propriety, nothing could be more amusing than to watch the effect on those around him.

"The Bishop of Chester was in the chair, and while some looked up in amazement, and some looked down in a vain pretence of not hearing what the deaf must have heard, while some looked fatigued, and some looked annoyed, (amongst whom Lord Teignmouth's curly hair, uneasy look, and fidgetting movements were conspicuous,) the good Bishop, in the best possible spirit, laughed, nodded, and cheered, and evidently regarded the exhibition as quite *unique,* and admirable in its kind.

"Place the Bishop of Chester where you will, he always finds his proper level, and always keeps it; he takes all in good part, and never loses either his temper or self-possession. I doubt, however, whether his lordship's ears have ever forgotten Mr. John Hockin.

"I only wonder how he, and the other sitters of that platform, survived the infliction without a permanent deafness.

"Such a Niagara of an orator I never before heard, nor do I desire ever to hear such another," p. 178–181.

A third picture shall be added in a third style:—

"The painter who wishes to embody on canvass the *beau ideal* of a British admiral, should paint the picture of Sir James Hillyar. His delightful countenance has all the proverbial openness, good humor, and jollity of an English tar, besides a something peculiar to itself, which makes it a pleasure to look at him.

"The happy benevolence of his round, bronzed face, and smiling blue eyes, is set off by the thick, venerable white hair, which grows in profusion about his open forehead; and his manner has all the vivacity of seventeen, though I should guess his years to be probably seventy.

"He has only spoken once, I believe, on the London platforms, and that, as might be expected, was at a naval and military Bible meeting, in Freemasons' Hall.

"His lively look, his familiar style of speaking, the strangely compounded materials of his speech, the irresistible ludicrosity of his comedy, and the deep pathos of his tragedy, will not soon be forgotten by those who heard him. The ladies, especially, doted on him; they called him 'a lovely old gentleman,' and took, in the best possible humor, his pathetico-comic addresses to themselves, under the complimentary title of 'you young petticoats there!'

"He ended his speech very abruptly, and as he turned to his seat, was informed that he had forgotten to name the resolution he had been requested to move. Back he came to the front of the platform, with an indescribable drollery of eye and voice, saying, 'It may seem very odd, that a man so unwilling to make one speech, should come back to ye to make another; but talking to the petticoats, I forgot my proper business; ah! that's always the way!' And he shook his head at the ladies, who laughed and blushed, and delighted in the old admiral exceedingly.

"When Mr. Cumming came on, towards the close of the meeting, (for this was his Bannockburn day,) Sir James was in raptures with him, and the vehemence with which he clapped his hands and applauded that eloquent address, was as great as if the young Scotchman had just captured a French ship of the line. When Cumming concluded, amid enthusiastic cheers from the assembly, he turned round to make his retreat and hide himself behind the chair; and in so doing he had to pass close to Sir James, who, raising his broad Neptunian hand, with a face that said in every feature, 'Well done, my little hearty!' bestowed on Mr. Cumming's much-to-be-pitied shoulders, three such strokes of admiration as might be heard half way down the Hall," pp. 154–156.

If we had not some confidence that the above extracts must interest our readers, we should be diffident about risking another; but, under the circumstances, just one more is allowable. It presents a striking subject for a tableau vivant or an H. B. At a district visiting meeting, Lord Chichester having to vote thanks to the chairman, Lord Cholmondeley, began to enlarge upon the benevolent exertions of the latter; the narrative proceeds:—

"Lord Cholmondeley's modesty was sadly shocked at hearing his own good deeds thus publicly set forth, and blushing very considerably, he extended a hand to catch hold of his panegyrist, and stop any further commendations. But Lord Chichester, though looking full at the audience, contrived to see his friend's attempt, and resolved that his just tribute to retiring merit should not be interrupted; and he gently edged himself away sidelong, and pursued his eulogy. The *praisee* stretched himself farther and farther, trying to seize the corner of his provoking friend's frock coat, which hung, most temptingly, just beyond his reach; for the praiser, with a face of most innocent gravity, and as though quite unaware of the *praisee's* efforts, kept softly stepping farther off, so as just to elude his grasp, while he continued his remarks as before. After stretching himself sideways, quite to his full length, and nearly losing his balance, Lord Cholmondeley gave up the attempt, and resigned himself to the more common place expedient of covering his face with his hands.

"Lord Chichester concluded his speech, and then sat down, with a look that fully showed the drollery within. The Marquis rose immediately, half angry, half ashamed, and quite distressed; and disclaimed the praises bestowed on him in the humblest and most modest manner.

"Altogether it was a highly pleasing, as well as amusing scene, and those who witnessed it will not soon forget the dry, grave waggery of Lord Chichester, nor the mingled frown and laugh of the excellent Marquis," pp. 44, 45.

Now we ask our readers whether the above passages have not abundantly proved the point for which they have been made. The religion of the day undeniably cannot propagate itself by religious means, but addresses itself to means which are not only independent, but even in violation of religion. The tawdry decorations, theatrical displays, and pseudo-mysteriousness of Romanism, at least carry with them a religious profession; but what is there of a religious character in exhibitions, which to a deaf person, or to one who was suddenly introduced to them without knowledge of the societies to which they belonged, taken at greatest advantage, would not differ at all, nor scarcely, from those of any other meeting, political or other, which take place in the metropolis? Without making ridicule the test of truth, yet what is to be said when parties actually profess to be ridiculous, and make fun of themselves? Though truth may be ridiculed, yet surely error alone plays the buffoon; and, with every wish to be cautious in what we say, we cannot help coming to the conclusion that, while Exeter Hall has throughout all its floors the dry rot of irreverence, some of its speakers are but stage players at best, and at worst actual drolls and merry andrews. Surely truth is not lackeyed by Puck and Bottom, by flibberty gibbets, and goblin pages, abbots of unreason, and boy-bishops. It is too sacred a matter to be presented to the mind under any but sacred images, and in former ages none have ever done otherwise, but heretics or the lowest rabble. We will not draw the conclusion which seems to follow, but submit with every serious, and we will add, kindly feeling, the above reflections to the frequenters or patrons of the meetings to which they relate. Voices "outroaring a lion," language "jocular even to broad comic effect," "the hall in a roar," "dancing movements," "wild gesticulations," "fashionable and English costume," "agreeable gentlemanlike action," "irresistible ludicro-solemn slyness," "roguish twinkles," and "hats and handkerchiefs flying," present but a sorry contrast to the "long and silent prayer," the "weepings and moanings," the "fear of GOD and orderly discipline," "the Metropolitan with his exhortation," and the "deacon in his albe" of the ancient Spanish council. For ourselves, we do not scruple to confess, that little as we like the playhouse, if we were compelled to go to one or the other, we would as lief go thither as to this celebrated Hall on a show-day.

COMMUNICATIONS.

For the Churchman.

THE TERMS OF LOCALITY.

Mr. Editor,—Much stress has been laid on the alleged *fact,* that the churches foremost in the support of foreign missions are also liberal in domestic contribution. This is the fact which "destroys the principal breastworks of Libonotos." This is the fact which has saved the expense of argument, in proving that foreign missionary zeal is not forgetful of home, but on the contrary kindles and inflames the domestic charities—so that the process of encouraging the domestic through the foreign is the natural and not the reversed action of the bowels of missionary sympathy. This is the fact which illustrates the principle, that the missionary field proper to the Church in these states is ONE—THE WORLD: so that true missionary zeal can discern no natural line, separating any part of the world to the especial charge of the said Church. And this is the fact which justifies by example the inference which has been not obscurely hinted, that a regard to both terms of locality will be exhibited by genuine missionary zeal.

Appended to the proceedings of the Board of Missions, there is a tabular statement of missionary contribution, from which we may learn whether the fact is true—how much the proof is worth—how far the principle is acknowledged in the churches, and how much of this genuine zeal is by them exhibited; in short, whether the point on which the inverted pyramid has been erected is actual or imaginary.

The seven churches which made the heaviest donations to foreign missions apportioned their contributions thus:—

	Foreign.	Domestic.
St. Peter's, Charleston, -	$2,920	$263
St. Andrew's, Phil, - -	1,451	16
Ascension, N. Y., - -	1,034	260
Epiphany, Phil., - -	1,030	250
St. Ann's, Brooklyn, - -	900	8
St Peter's, Baltimore,	612	6
Christ, " - -	560	126
	$8,507	$929

It is but fair to show the other side. We candidly confess, that the churches foremost in the support of domestic missions are equally regardless of the principle, and destitute of the zeal.

	Domestic.	Foreign.
St. Paul's, Troy, -	874	0
St. Michael's, Charleston, -	721	188
Trinity, Natchez, - -	735	0
Trinity, Boston, - -	550	200
Christ, Mobile, - -	500	0
Christ, Phil., - -	452	88
St. Thomas, N. Y., - -	468	0
	$4,300	$476

Observe the proportions—they show an equal strength of partiality, and just half the strength of contribution. If an explanation of the last circumstance is required, it is furnished by the following table,—showing the connection of the wealth of the churches with their missionary predilections. The contributions of

Churches,		Domestic.	Foreign.
4	exceeding $1000	789	6,435
18	" 500	6,430	10,611
46	" 250	12,416	14,514
92	" 100	16,665	16,733

The preference for foreign missions increases as you go up the scale with wealth, and that for domestic missions as you come down the scale, with poverty. The five churches yielding the heaviest contributions, have supplied nearly one-third of the foreign funds, and less than one-thirtieth part of the domestic. The poorer churches, as a body, having less to bestow, go more for usefulness, and not so much for ornament.

But how many churches have displayed the "genuine zeal," which is careful of both terms? Out of 384 churches contributing, 64 gave nothing to domestic missions, 187 gave nothing to foreign missions, and about half the remainder exhibit a disproportion of at least two to one.

Sir, it is not long since an Episcopal clergyman publicly proclaimed, and deplored the lack of a converted ministry in the Church. To his doleful strains I unite mine, a feeble tenor to his sonorous bass, and bewail her lamentable deficiency in missionary zeal. There is little enough of it—and that is pronounced by judges to be not "the real thing!"

The contributions of different regions of the Union stand as follows:—

	Domestic.	Foreign.
New England,	3,206	2,743
New York and New Jersey,	9,355	6,370
Other Atlantic dioceses,	9,552	16,809
Northwest, with Kentucky,	1,605	525
Southwest, with Georgia,	2,148	142

Truly, we southwestern folks have no genuine zeal at all! It cannot be urged in our exculpation that we live in the midst of destitution for which it is our duty to provide: for that would excuse the whole Church for a similar appropriation of means,—and on the score of duty!

New England and New York have shown a decided preference for domestic missions; the fruits of which are manifest in the cheering progress of the Church in the Northwest. If any body is surprised at the less rapid advance of the Church in the Southwest, let him observe the missionary predilections of the states which have supplied almost its entire population.

	Domestic.	Foreign.
Maryland, - - - - -	$1,017	$2,089
Virginia, - - - - -	1,756	3,533
South Carolina, - - -	3,975	6,079
	$6,748	$11,701

Their foreign contribution would supply the usual pittance of $250 to forty-seven missionaries among the destitute, who once were children of their sanctuaries.

The upshot of all is, that we cannot lay our hands on this fact, so potent in building arguments and illustrating principles. It is an airy nothing—that is, the breastworks, of Libonotos have been battered with an air-gun. It is hoped that his successors in the discussion from which he has withdrawn will be assailed with weapons more fair and manly. HEMSTERHUIS.

For the Churchman.

BISHOP KEMPER IN WISCONSIN.

It must be gratifying to the friends of the Church to learn that this truly devoted and indefatigable servant of the LORD has recently visited the Territory of Wisconsin, crossing the Mississippi after officiating at Dubuque, and prosecuting his journey by land as far as Green Bay, at which place it was his intention to have taken a steamboat for Milwaukie, and return by way of Chicago to Galena. In this, however, he was disappointed. After waiting several days the arrival of a boat, he was compelled to retrace his steps by land. He left Green Bay on the 13th ultimo, (with the Rev. Messrs. Cadle of Prairie du Chien, and Gear of Galena, Illinois, who had accompanied him on his tour,) taking with him the best wishes of all who had made his acquaintance—and leaving behind impressions which cannot fail of the most beneficial results. The following services were performed during his visitation:—

On the 17th of July, the bishop preached in the evening at Dubuque, Iowa Territory.—July 20. In company with the Rev. E. G. Gear, he arrived at Prairie du Chien, Wisconsin Territory. Saturday, July 21. The bishop preached in the afternoon in the court-house at Prairie du Chien, Rev. Mr. Gear reading prayers. Sunday, July 22. The Rev. Mr. Gear performed morning service, the bishop read the litany and ante-communion service, preached in the hospital at Fort Crawford, and administered the Lord's supper. In the afternoon the bishop read prayers and preached in the court-house for the county of Crawford. July 23. Attended by the Rev. Mr. Gear, and Rev. Mr. Cadle, the bishop proceeded from Prairie du Chien to Cassville, Grant county, where Mr. Gear preached in the evening. Tuesday, July 24. The Rev. Mr. Gear reading morning prayer, the bishop preached and administered the Lord's supper. The same day travelled several miles on their way to Mineral Point. July 26. Reached Mineral Point, Iowa county, where Mr. Gear read prayers in the afternoon, and the bishop preached. Saturday, July 28. Reached Madison, the capital of Wisconsin Territory, beautifully situated between the third and fourth lake, in Dane county. Sunday, July 29. Rev. Mr. Gear read morning prayers at Madison, and the bishop preached. In the afternoon, prayers were read by Rev. Mr. Cadle, sermon by the bishop. Monday, July 30. Arrived at Fort Winnebago. July 31. Morning prayer at Fort Winnebago by Rev. Mr. Gear, Rev. Mr. Cadle baptized a child, the bishop preached and confirmed one person. August 1. Arrived at Fond du Lac. August 4, reached the mission-house, Green Bay, at which place they met the Rev. James D. Carder, Secretary and General Agent of Domestic Committee of Board of Missions.—Sunday, August 5. The Rev. Messrs. Carder and Gear reading morning prayers, the bishop preached in the Methodist meeting-house at Green Bay, confirmed six persons and administered the Lord's supper. In the afternoon the Rev. Mr. Gear preached at Green Bay, the bishop preached at Depere and confirmed one. Three children were at the same time baptized by the Rev. D. E. Brown. The Rev. Messrs. Carder and Cadle read prayers. In the evening Rev. Mr. Carder preached at Green Bay. Tuesday, August 7. According to previous notice, the bishop visited the Oneida Indians at their settlement at Duck Creek. At the request of the missionary at that station, who has for a considerable time been entirely deprived of the use of his voice, the holy rite of confirmation was not administered to any of the Oneidas, though several would gladly have embraced this opportunity of ratifying and confirming their baptismal obligations, could the necessary instructions have been given them. The most important service performed by the bishop, for these interesting people, was the laying of the corner-stone of a new church edifice which is soon to be erected. This was a ceremony never before witnessed by the Indians, and of course excited no small degree of interest.

From the time of the bishop's arrival at Green Bay, the most intense anxiety prevailed among the tribe. They had chosen him as their spiritual father. For more than two years they had been in expectation of a visit from him, and now their wishes were about to be gratified, joy beamed in every countenance.

At an early hour on Tuesday morning the whole tribe were in commotion—men, women, and children, neatly dressed, were to be seen passing in the direction, and lingering about the spot at which the bishop was to approach the settlement. A large number of the chiefs and warriors set off on horseback with the missionary, and met him at a distance of about four miles from Duck Creek. The bishop was also on horseback, and was accompanied by the Rev. Messrs. Cadle, Brown, Gear, of Illinois, and Carder, of New York. As the Indians approached him, they were informed

by *Bread*, the principal chief, "that they were now in the presence of their spiritual father, who had, doubtless, been sent by the Great Spirit to see his red children, the Oneidas, and to do them good." On receiving this information they all uncovered their heads, and bowed most respectfully; they then opened to the right and left; the bishop and clergy passed through, and were escorted to the church, where they arrived about eleven o'clock. The services commenced by chanting *Te Deum* in the Indian language. Morning prayers were read by one of the natives—the ante-communion service by the bishop, who also preached and administered the holy sacrament to about eighty.

The congregation then formed into a procession, and with the bishop and clergy, repaired to the site of the new church, which is nearly opposite the old building, and is elevated so as to overlook the settlement for a considerable distance. Here the services were solemn and impressive. The deposites were placed in a tin box, in a cavity under the stone, by one of the chiefs and the chief orator of the tribe—they were as follows:—A copy of the holy Scriptures of the Old and New Testament; a Prayer-book in the language of the six nations of Indians; a likeness of the late Right Rev. John Henry Hobart, Bishop of New York; and a copy of the treaty entered into at Washington on the 3d day of February, 1838, between Carey A. Harris, Esq., acting for the United States, and the chiefs of the Oneida nation at Duck Creek; also the following memorandum, viz.

"This corner stone was laid on the 7th day of August, A. D. 1838, by the Right Rev. father in God, Jackson Kemper, D. D., Bishop of Missouri and Indiana, the first missionary bishop of the Protestant Episcopal Church in the United States.

Martin Van Buren being head chief of the American nation.

Richard M. Johnson, second chief.

Joel R. Poinsett, great war chief.

Carey A. Harris, United States Commissioner Indian affairs.

Colonel George Boyd, United States agent for New York Indians.

Henry Dodge, chief over Wisconsin Territory.

William H. Slaughter, secretary.

Albert G. Ellis, surveyor general.

Henry S. Baird, attorney general.

MINISTERS PRESENT.

Rev. Solomon Davis, missionary to the Oneidas.

Rev. Richard F. Cadle, missionary in Wisconsin.

Rev. Daniel E. Brown, superintendent Green Bay mission.

Rev. James D. Carder, of the Diocese of New York.

Rev. Ezekiel G. Gear, of the Diocese of Illinois.

CHIEFS OF THE ONEIDA NATION.

Henry Powles, Cornelius Stevens, Elijah Skenandoah, Adam Swamp, Daniel Bread, Neddy. Atsequette, Daniel Williams, Jacob Cornelias, Thomas Lodwick.

Jacob L. W. Doxlader, national interpreter."

Four of the oldest chiefs in the tribe then took hold of the stone, one at each corner, and laid it in its proper place, after which followed the service as set forth by Bishop Onderdonk, of New York, to be used on like occasions, the *Gloria in Excelsis* being chanted by the Indians.

After an address by the Rev. R. F. Cadle, the Indians united in singing a hymn, of which the following is a translation:—

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

From north to south the princes meet
To pay their homage at his feet;
While western empires own their Lord,
And savage tribes attend his word.

To him shall endless pray'r be made,
And endless praises crown his head;
His name, like sweet perfume, shall rise
With ev'ry morning sacrifice.

People and realms, of ev'ry tongue,
Dwell on his love with sweetest song;
And infant voices shall proclaim
Their early blessings on his name."

The services were closed with appropriate prayers, and the benediction by the bishop.

Returning to Green Bay the same afternoon, the bishop was accompanied several miles on the way by the chiefs and warriors on horseback. At the separation much interesting conversation occurred between them. They expressed, through one of the chiefs, "their gratitude to him for his kindness in visiting them, and hoped that the Great Spirit would watch over and protect him on his journey homeward. They spoke in the most feeling manner of the deep interest manifested by the Church in their behalf, of the aid derived from the Missionary Committee, and remarked that they had been made more sensible than ever, from what had occurred during the last year, of the earnest desire of the society to do them good both in their spiritual and temporal concerns, evidently alluding to the effort made for them by the committee at Washington last winter." The bishop, in reply, assured them, "that they were not mistaken as to the interest felt for them by the Missionary Committee and the whole Church; that the only desire was to do them good; that so long as they used efforts for their own advancement, and endeavored to improve in piety and godliness, they should never look to the Church for assistance in vain. That he had been much gratified in visiting them; had seen with his own eyes their evident improvement, and should always be pleased to hear that they were in a peaceful, happy, and prosperous condition.

The chiefs and warriors, at the close of this conversation, took their leave and returned to their settlement, and the bishop and clergy proceeded to Green Bay, where, on Thursday, August 9, was laid the corner stone of Christ Church. The bishop preached several times at that place, and at Depere previous to his departure on the 13th.

For the Churchman.

ST. TIMOTHY'S CHURCH.

It will be gratifying to many who have regarded with deep interest the struggling efforts to bring into existence and to establish the *first German Episcopal Church in the United States*, to be informed, that the church, erected and nearly completed in this city, bearing the above name, is soon to be consecrated to the service of Almighty God. It is known to the writer, that it is expected to be dedicated without the usual trimmings and furniture of the desk and pulpit, because the congregation cannot raise funds to provide them. It has been suggested, that among the *female teachers in the Sunday schools* belonging to our churches a sum sufficient might easily be raised if it were generally known, and without trespassing, it is hoped, upon other meritorious claims, which the writer is aware are frequently presented to the teachers.

This plan has already been adopted in one school, where it originated, and it is presented to the respective schools, (with the approval of their rectors and superintendents,) for their consideration and action.

Donations may be received from *any* source, but let them be presented and appropriated in the name of "the female teachers in the Episcopal Sunday schools." Donations to this object, (to be made during the coming two weeks) may be left at Messrs. Swords, Stanford & Co., No. 152 Broadway—at the office of the Churchman, of the Protestant Episcopal Press, No. 142 Fulton street, and with Mr. Charles A. Focke, No. 216 William street.

A Sunday School Teacher.

For the Churchman.

PROCEEDINGS OF THE GENERAL CONVENTION.

Philadelphia, Wednesday, Sept. 5, 1838.

The General Convention of our Church was opened on this day with divine service in St. Peter's Church, in this city. Morning prayers were read by Rev. Mr. Moore of Staten Island, and the lessons by Rev. Mr. Wilmer of Virginia. The ante-communion service was conducted by the Right Rev. Bishops Griswold and Moore. The sermon was preached by Bishop Meade. The holy communion was administered by Bishop Griswold, aided by Bishops Moore, Bowen, Chase, Brownell, and H. U. Onderdonk. The House of Clerical and Lay Deputies was then organized, after the customary formalities, by the appointment of Dr. Wyatt as President, and Dr. Anthon as Secretary. A message was received from the House of Bishops, stating that they had elected the Rev. Bird Wilson, D. D., their Secretary.

The morning's session was occupied principally in the usual preliminaries to the business of the Convention. Some discussion arose on the case of a member of the delegation from Rhode Island, who is a student in the General Theological Seminary, in the city of New York. The matter was finally referred to a committee. After the transaction of some further business the house adjourned to meet in St. Andrew's Church, at 9 o'clock to-morrow morning.

Thursday, Sept. 6.

Pursuant to adjournment, the Convention assembled at 9 A. M., in St. Andrew's Church, morning prayers were read by Dr. Anthon, after which the house proceeded to business. Additional members appeared, and after presenting their testimonials, took their seats. By permission of the house, the secretary appointed the Rev. Mr. Morton of this city, his assistant. A message was received from the House of Bishops, proposing to unite with this house in prayers, every morning at 9 o'clock. Seats were provided for the bishops, and for the exclusive use of the members. The President reported the names of the members whom he had appointed on the various standing committees, and three hundred copies of the list, subjoined to that of the members of the house, were ordered to be printed. A long debate ensued on certain proposed alterations and additions in the Calendar. Dr. Mason and Mr. Meredith bore a principal part in this discussion, and manifested no slight degree of familiarity with this department of ecclesiastical lore. The whole subject was referred at length to a special committee. Dr. Delancey, as chairman of the committee appointed on the matter yesterday morning, reported in favor of the admission of the delegate from Rhode Island. The only question, he said, was, as to the order to which the delegate belonged. Is he a layman? Now the constitution recognises only two classes of men in the Church, the clergy and laity. The delegate is not a clergyman; he must therefore be a layman. Whether the constitution would have taken cognizance of a case like the present, could it have been foreseen, it was not for the committee to say. But finding no clear reason under existing laws against the claims of the individual to a seat, they reported in favor of his admission. A satisfactory reply having been made to a further objection relating to his age, the house concurred in the report of the committee. After the member had been admitted, Dr. Hawks addressed the house in a few remarks forcibly setting forth his view of the necessity of a canon which should prevent the recurrence of a case like that on which the house had just decided. He had several strong objections to the admission of students of the General Theological Seminary to a seat in this body. That seminary and its members are actually under the control of the General Convention. To admit them here might be to give them by their votes a controlling power over the decisions of the very body to which they are responsible. And again, every student as a candidate for orders is amenable to some bishop. Now in a question that has been decided in the House of Bishops, his single vote might nullify and reverse the decision of his own diocesan. Dr. Hawks moved, therefore, that the subject be referred to the committee on canons. Mr. Cleaveland offered a resolution on the admission of new dioceses, and designed also favorably to affect those dioceses which are not in union with the Convention, giving to their churches a representation in the General Convention. To this end he moved the enactment of a canon suited to the case of such dioceses. The resolution was referred to the committee on canons. Dr. Delancey offered a resolution proposing the alteration of the canons relating to candidates for orders. His object was to take the power of deciding on the admission of candidates into the ministry of the Church from the exclusive possession of the clerical members of the standing committees of those dioceses where this is the case, and give to the laity a voice in a matter in which they are so deeply interested. He wished also to prevent ministers entering the Church from other denominations, from receiving orders till after a connexion of six months with our communion: a necessary provision, which though it is found in the existing canon, can be dispensed with at the pleasure of the bishop. Mr. Newton moved to refer the canon on the admission of ministers of Nonepiscopal communions, to the committee on canons for the alterations needful to take away the advantages given to such by that canon. The Church, he observed, is now strong enough to exercise greater care and caution in applications of this kind. The present practice is an innovation on her principles, and should therefore be corrected. It is unnecessary to report more fully the debate on this question, interesting as it was, since, as will be seen, the subject was afterwards revived and elicited a much more extended and animated discussion. The resolution was referred to the committee on canons. To afford time to the several committees for arranging the business of the session, the house adjourned at an early hour.

Friday, Sept 7.

Morning prayers were read by Dr. Milnor. After the minutes had been read by the secretary, some objections were made to the daily calling of the roll as unnecessarily consuming the time of the Convention, and also to the insertion in the minutes of the names of the movers of resolutions, &c., as savoring of ostentation, but these objections were overruled and the old practice continued by a decisive vote. Several messages were brought down from the House of Bishops. Three of them proposed the appointment of a joint committee of both houses to consider the expediency of adopting measures for the formation of a general education society; to consider if any, and if any, what alterations are necessary in the 4th article of the constitution of the missionary society; and to take into consideration the report of Dr. Hawks as conservator of the books belonging to the Church, and report thereon at the present Convention. The house concurred in all these messages, and appointed the necessary committees on their part. The report of Dr. Hawks was read by the secretary, and was heard with great interest and satisfaction. A brief sketch of it only can be given. The whole will of course be published in the Journal of the Convention, together with the valuable correspondence appended to it. The efforts of the conservator, in pursuance of the resolution of the General Convention of 1835, appointing him to that office, have not been without success. He has procured and preserved regular series of most of the various religious journals of our own Church. In England too, which he visited for a similar purpose, he was uncommonly prospered. He was most cordially received both by the prelates of the Church and by the laity. A letter addressed to him by the Archbishop of Canterbury gave him free access to the treasures of the Lambeth library, offered him every possible aid with no attendant expense, and expressed the unfeigned interest of his grace in the labors in which he was engaged. The bishop of London also placed at his command the valuable library of the Episcopal palace at Fulham; while from the Society for the Propagation of the Gospel he experienced similar gratifying evidences of sympathy, kindness, and liberality. By these means he was enabled to get together fifty bound volumes and a large number of manuscripts, besides many very valuable historical documents of the Church in the colonies. The whole have cost $2000, and are now paid for; the vestries of Trinity and Ascension Churches, in New York, having liberally contributed the sums respectively of $200 and $120 towards defraying the expenses of the necessary copying. The conservator has formally, in the behalf of the Church, addressed letters of thanks to the Archbishop of Canterbury, the bishop of London, and the secretary of the society; and from all he has received replies testifying their deep interest in the success of his exertions and in the welfare of the American Church. A message for the venerated Bishop White in the note of the Archbishop came too late for his hearing. He had been exalted far above human communication. The conservator concluded by stating unofficially, that since his return he has written two volumes more of his historical notices of the Church in our country, and a third will soon be completed. Dr. Lyell called the attention of the house to the proposed alterations in the article of the constitution relating to the division of dioceses. He desired the immediate action of this body as the adjourned meeting of the Special Convention of New York was to be held on Tuesday, to consummate the measures adopted in its recent session for the division of that diocese. After some debate the house determined on taking up the question. Dr. Milnor was of opinion that the house should be informed of the decisions of the several diocesan Conventions on the alterations in the article referred to, proposed by the last General Convention and sent down to them, in conformity with the provisions of the constitution. Mr. Ogden believed that the constitution required no action on the part of the diocesan Conventions. The proposed alterations were submitted to them simply for their information. A species of action had it is true been taken in the Diocese of New York, in anticipation of the action of this Convention, but it had no reference to such action save that of convenience. The question therefore was properly before the house. Still, though he should maintain that the alterations were proposed to the diocesan Conventions simply for their consideration, he was perfectly willing to hear such communications on the subject as may have been received from them. Dr. Hawks said that he felt himself called on to furnish some information in his power to communicate to the house. There was a difference of opinion in the Church as to the action allowable to the several dioceses on the alterations in the constitution proposed to them. The question was freely discussed in the late Special Convention of New York, where it was decided that the object of sending them down to the diocesan Conventions was simply to give information of the changes proposed. Still if the several dioceses should communicate their opinions to this house, they were by no means to be disregarded. On the contrary, they were entitled to the greatest respect, and if they constitute a majority of the whole, either affirmatively or negatively, should be permitted to govern the decisions of this Convention. To show the opinion of the Diocese of New York, he would read a communication which he was directed by the diocesan Convention of 1837 to make to the General Convention; this communication will be found in a resolution on the journal of the New York Convention approving the alterations in the fifth article proposed by the General Convention. The resolution, Dr. Hawks observed, as it stood originally, declared that the delegates from the Diocese of New York be *instructed* to inform the General Convention of the decision of that diocese. But the phrase being objected to, it was finally determined that the New York Convention should, through their secretary, communicate to the General Convention their concurrence in the proposed alterations. But the distinction is of little consequence in the present case. If the merits of the question are entered upon at this time, it will be easy to get at the opinions of the different dioceses; certainly it can be ascertained by voting by dioceses. The secretary here read the article as altered, when Mr. Ogden moved its adoption. The Convention, said Mr. Ogden, will recollect that this question occupied the attention of this body in its session of 1835. The bishops then proposed these important amendments; and after a free and full discussion, the article was adopted in all its parts. No new light can now be expected. We are misspending the time of the house, if no new questions can be raised upon it. The Rev. Mr. Singletary expressed himself opposed to a hasty decision. Gentlemen from the South were in a degree new to the subject, and desired further information; for this purpose, and to allow opportunity for ample discussion, he moved that the consideration of it be postponed till Monday. Dr. Delancey replied that if the question were postponed, the house would still be in the same predicament. Its merits would be no better understood: the true way to get at it would be to begin to talk about it. The Rev. Mr. Wheat remarked that the Convention of his diocese did not believe in the propriety of *instructing* their delegates. They were sent here to be enlightened. He wished therefore more time and more extended discussion. Dr. Milnor said that the question was called up at this time for the very purpose of permitting a full consideration. Its postponement would have a very unfavorable bearing on the present condition of the Diocese of New York; the Convention of which, in expectation of the adoption of this article, assembles on Tuesday next to complete, under its provisions, the measures they have already determined upon. The merits of the question lie in a very small compass. Originally, the states, as defined by their civil boundaries, were taken as the dioceses of this Church. In this arrangement convenience only was consulted. The number of the clergy was then insufficient to render the division of a state advisable; this, therefore, was a very natural disposition. But it was to be expected that with the lapse of time the Church would grow, and render it at length incompatible with the ability of any bishop to discharge the whole duty of an extensive diocese. New York now presents a practical case. This diocese contains nearly two hundred and forty clergymen, and as many congregations, and comprehends an extent of territory so great as to compel its diocesan to ride five hundred miles between the most distant points of his Episcopal visitations. The diocese has been peculiarly favored in its bishops, in respect both to their willingness in labors, and their physical ability. The late Bishop Hobart was such a man. The present diocesan possesses greater powers of body, perhaps, than any of his presbyters, yet it is impossible that even he can perform all that is demanded in such a great and growing diocese. An Episcopal visitation once in three years is only a reasonable requisition. No bishop would believe that he had done his duty except he rendered this much. But in New York a triennial visitation even of all the churches was impossible, except they be very useless visits. It was evidently intended in the divine institution of the Episcopate, that the bishop should have a direct supervision of his whole charge; that he should be acquainted with the manner in which his clergy discharged their duties; and instruct, aid, and admonish them in their performance. But what was the actual state of things in the Diocese of New York? To accomplish his triennial visitation the bishop must fly like the post, shake hands with his clergy, and then almost in a moment be off. A stay of only a few hours was all that could ordinarily be granted, to give days was impracticable. It was for these urgent reasons that the Convention of New York felt themselves necessarily, though reluctantly, compelled to adopt the measure now in progress. They entertained not the slightest dissatisfaction towards their revered bishop, but were actuated solely by a desire of enjoying the performance of Episcopal duty in that degree which God designed in the institution of this order of the ministry. These remarks are intended also to be general in their application. Suitable provision should now be made by the Church for all future cases that may occur like that of New York. It must be expected, in a country and a Church so rapidly increasing as our own, a similar event will soon take place in other dioceses. It is an event not to be regretted. God be thanked for vouchsafing such prosperity to his Church as to make this division necessary. But, besides, the amicable manner in which this measure has been conducted pleads strongly for its adoption. It was originated in the New York Convention of 1836. A committee of which he (Dr. Milnor) was the chairman, was appointed to take the subject into consideration, and in 1837 reported in favor of a division. There was, however, some diversity of sentiment. Many of their brethren in the West loved them (of the East) so much that they were unwilling to separate from them, and they derived some advantages also from the existing union. But the Convention, with unprecedented unanimity, came to the conclusion that the measure was expedient, and appointed a committee, who drew a boundary line, showing that an almost equal division of the diocese might be made. At the recent Special Convention, a Rev. brother introduced a resolution, the design of which was to rescind all that had been done relative to a division. The advocates of the measure rejoiced at this step, because the question was one which demanded the most solemn consideration, and moreover, many were then present who could not attend the former Convention. The result was, a confirmation of the acts of that Convention by a vote of more than two to one of the clergy; and of the laity only *eighteen* appeared in the negative. This brief statement of the history of the measure conclusively shows that the services of two bishops are imperatively demanded for the welfare of the Church in New York. But it has been objected that faction and ambitious design will be encouraged by the adoption of this article. Evil, it is confessed, may always occur even under the best legislation. But he (Dr. Milnor) hesitates not to express his assured belief that there is sufficient piety and goodness in the Church throughout all the dioceses to put down any attempts originating in such sources, and no danger need be apprehended that any diocese will ever be divided on those unworthy motives. It is impossible to deny that ambitious and evil men may not prefer claims to the Episcopate. This was affirmed of the Diocese of New York prior to the division, but the anticipated danger has not been realized; and such attempts will always be met with a defeat. The object of the proposed division is the best interests of the Church in New York. Its advocates do indeed desire that every church in that diocese may enjoy as long as possible the services of their revered bishop. A premature division will not be allowed. But when the measure has become essential, when actually called for by the bishop himself, then surely is the time to adopt it. As to the mode of division various and differing theories have been suggested. A pamphlet has appeared in New York which very crudely advocates an extremely minute division of the diocese, cutting it up into many small dioceses. The advocates of the present measure do by no means go this length; they entertain no such extravagant views. They wish that every bishop should have a respectable body of clergy and extent of territory. But the contrary extreme is to have no division at all, and such is the present anomalous situation of that diocese under the constitution as it now stands, admitting of no division. Dr. Milnor concluded his sensible and clear argument with expressing his thorough conviction that by carrying this measure into effect the best interests of religion and of the Church in these United States would be most extensively promoted.

After Dr. Milnor had taken his seat, Judge Eccleston rose in reply to some objections advanced by the Rev. Mr. Singletary against the phraseology of the proposed article, producing, in the opinion of Mr. Singletary, considerable obscurity, and even an incongruity between the several clauses. Judge Eccleston offered a lengthened explanation of the difficulties that had been suggested. Mr. Binney and Judge Chambers also took part in the discussion; but as the debate, though highly satisfactory on the points involved, and evincing the great grammatical as well as legal acumen of those gentlemen, would not interest the general reader, we pass to the remarks of Dr. Hawks, who followed them in addressing the house. The question, said Dr. Hawks, was assuming a form neither necessary nor likely to meet the merits of it. In his own observations he should pursue a course dictated by duty to his diocese. As objections have been raised against the phraseology of the proposed article, he would advert to some other difficulties that have occurred to his own mind, which interest the Church at large, and may come up before this Convention. It is true, as has been observed, that this body ought not to legislate for a particular case; it does not in the present instance. The contemplated alterations amply provide for the division of any diocese whatever into two dioceses. But suppose that instead of two hundred churches there were one thousand five hundred in such a diocese; under the proposed article a division into two only could be made. Should not the language of the article be such as to give sufficient power to divide anew when division shall be again necessary? Again, in the proposed alterations no provision is made for calling the primary Convention of the new diocese. No great practical difficulty, it is true, could result from this omission, as the members of the new diocese might meet in any place commonly agreed upon; but still it would have been well to provide explicitly for this case. The article, continued Dr. Hawks, fully meets the present exigency of the Diocese of New York, the condition of which requires it. Whether the mode of relief which it provides be the best which could be applied, is a question on which he has always unhesitatingly given his opinion. In the General Convention of 1835 he stated his doubts as to the expediency of resorting to this mode. There are others that have been proposed, though it is now unnecessary to say what they are, or which he might have preferred. The gentleman from Maryland, (Judge Eccleston,) had spoken of the wish of the New York Convention to divide. True, such a wish was expressed in their decision; but it was true also that many, and among these, some of the oldest members, stood opposed; and many, moreover, gave their assent to this because they saw no prospect of any other remedy. Still he, (Dr. Hawks,) would cheerfully yield his private opinion, and take any remedy which this Convention shall provide. He would ask only that it should be duly considered whether a division of the diocese be the true mode of procuring complete Episcopal supervision.

Judge Eccleston said in explanation, that his remark was predicated on the statement of Dr. Milnor, and his own knowledge of the facts; though he by no means intended to intimate that the decision of the Convention of New York was unanimous. In answer to the difficulty suggested by Dr. Hawks, that the article as proposed did not permit a division into more than two dioceses, he would simply ask, if a diocese be divided, does it not become a new diocese, and as such may it not divide again? As to the other difficulty started by Dr. Hawks, relating to the calling of the primary Convention, it might be met by the enactment of a special canon. But a provision already exists in the sixth clause of the proposed article, which declares that the new diocese shall be subject to the constitution and canons of the diocese that has been divided, till it shall determine to alter the same.

Dr. Hawks replied that the new diocese might, it is true, continue to avail itself after division of the provisions contained in the constitution and laws of the diocese from which it has been set off; but what in reality was the provision in the present case? The constitution and canons grant to the bishop the power of determining the time and place of meeting, or if there be no bishop, to the Standing Committee. But in the new diocese there is neither bishop nor Standing Committee. They must come together then, simply as fellow Christians, at some time and place generally concurred in, in consultation with each other, and having elected temporary officers, proceed to a regular organization. He, (Dr. Hawks,) was far from considering this practical difficulty as insurmountable; but as it may form in some minds an objection to the article, he had proposed it, in order that if thought advisable by the Convention, more time might be taken, and the necessary amendments made; though he was ready to receive the article now, just as it stands.

Dr. Lyell said, that if the proposed alterations were not adopted now, Western New York would sustain a great disappointment and shock. Any other expedient would, in his opinion, be received with coldness. Besides, the want is more and more pressing, and the supply demanded without delay.

Dr. Hawks rose to say, that New York will be most bitterly disappointed unless *some* way of relief be provided; but not in case this particular mode be not adopted. The feeling in that diocese in favor of the expedient proposed, is not so strong as to justify the statement in its whole extent of his reverend colleague.

The house at this point of the debate, on motion, agreed to lay the consideration of the question on the table, while, pursuant to the report of the committee on new dioceses, the the Dioceses of Louisiana and Florida were admitted into union with the Convention. The main question being then again called up, the debate was resumed, and Dr. Delancey addressed the house. Dr. Delancey was surprised at the course which the question had taken. He was not present in the General Convention at the time when the proposed alterations were adopted; but he had supposed that the measure had been fully discussed, and that after full consultation between both houses they had jointly come to the conclusion that the division of the diocese presented the best provision for the wants to be supplied. He holds the Diocese of New York in the highest respect. In that diocese he was born and ordained. But when the question affects not New York alone, but all the dioceses of our Church duty plainly directs to act on broad grounds and on general principles. This body, therefore, are not to regard what particularly New York desires, but what is best for the whole Church. He had supposed that all the dioceses had fully considered the measure of division, and concluded that this was most expedient to be adopted. And when at the present time this Convention assembled to ratify the act of the last, he had imagined that it was a settled point that this was the best course. But it would appear, from the debate which he had heard, that he had been in error; that this was still a mooted question; and the whole subject was now open, and from the only three modes which could be adopted, namely of suffragans, assistants, and by division, an election was yet to be made. If this be so, we must pause, and for one he is not yet prepared to vote. He desired to know, therefore, from those who in the former Convention took this question into consideration, if its whole merits are now to be thrown open. In this cause he should move to postpone the further discussion of it till to-morrow. Dr. Lyell rose to ask if the mode be optional. It was his opinion that one mode only was now properly before the house. After some discussion the motion of Dr. Delancey to postpone the debate till 11 o'clock to-morrow, then to be made the order of the day, was put, and the house dividing was lost. The Rev. Mr. Wheat remarked that Tennessee was opposed to all partial legislation, and to all changes except those which were really necessary, and a positive improvement. He hoped that any gentleman who may have a better remedy to propose, will enlighten the minds of members. The Rev. Mr. Saunders observed that when the house recollects that some delegates are from a distance requiring a journey of twelve or thirteen days and nights to reach this city, they will not be surprised to learn that till his arrival here, he had heard nothing of the Special Convention in New York. There are many points, therefore, affecting the merits of the question, on which he is yet ignorant. The whole subject must be gone into in order to a deliberate and enlightened decision what is in reality the best mode. If he is forced to decide now, he must vote against the measure, as his rule invariably is when ignorant of the merits of the question. As a favor, therefore, he asked for more time. The Rev. Mr. Hanckel said he voted against the postponement, but was now willing to grant it. He would remark, that if gentlemen would refer to the Journal of the Convention of 1835, they will find the reasons stated why the proposed mode was preferred after due consideration of all. As a member of the committee which then proposed it, he felt it is his duty to call the attention of the house to them. [Mr. Hanckel read from pages 87 and 94 of the Journal.] It was decided in that Convention by both houses that this mode was the best that could be adopted. Still, to gratify the gentleman from Florida, he would move the postponement. Mr. Ogden observed that though anxious for a decision, yet more desirous still of unanimity, he would sustain the motion. Judge Chambers was decidedly opposed to postponement. It was evident, he said, that the question was not to be decided on half a day's discussion. The reasons which governed the former Convention are not to influence the present. We, he remarked, are here to decide for ourselves. Those reasons, too, are scanty as they appear on the Journal. Let such in the house as have thought upon the subject, give their own. Do not postpone, but go on now. Talk about the measure as long as there is any thing to say—lay it on the table whenever any thing else is to be done, and afterwards bring it up again. Rev. Mr. Saunders said this was granting more than he asked; he had feared only that the decision was to be pushed. He now withdrew his motion for postponement. Mr. Meredith said, he doubted whether there was any question which had been more seriously and fully discussed. He is inclined to believe that those gentlemen who were so modest in their request for information, were prepared at any time to give the house their views at very sufficient length. This, Mr. Meredith observed, was an old question. It was agitated even in the day of Bishop Moore of New York, and collaterally in Ohio at a more recent date, as well also as in Virginia. But the question did not now relate to an assistant, but was it not best to *divide* the diocese? He cannot believe the gentlemen in earnest when they call this a new question. Though he was on the committee which proposed the measure, he was willing to change his opinion if any reason for a change should appear. He desired that the question should be open for discussion. At this stage of the debate, the Rev. Mr. Wheat moved its postponement till nine o'clock to-morrow. The motion was put and the chair declared it to be carried, but on a division it was lost. Dr. Milnor then rose and remarked, that it was evident from the cessation of the discussion that the anticipation of the gentleman from Pennsylvania was not to be realized.—Why this cessation? Simply because nothing more can be added on either part to what has already been said. He voted against the postponement in order not to shut out the light which gentlemen desired. As to the other modes to which allusion had been made, he thought that the objection to any plan which shall multiply assistant bishops is sound and forcible. He had no objection to increase the number of bishops, but to continue to admit assistants into this Convention will give the large dioceses an immense preponderance of influence. Suppose provision were made for the election of an assistant in case of the physical imbecility of a bishop, of another to attend to the business of the southern part of his diocese, and another still to be employed in an opposite portion, would it be right to give that diocese this vast ascendancy? With regard to suffragans, he did not exactly know how this officer differs from an assistant, except that he has a certain portion of the diocese exclusively assigned to him. Such an arrangement, Dr. Milnor believed, would lead to invidious comparisons between the two bishops. A collision between them might be the result. But what serious objections can there be to the proposed measure? No diocese will wish to divide except in case of great necessity. This necessity has long existed in New York, yet the diocese has been extremely reluctant to resort to the present measure. They propose it now only because it is impossible for the bishop to perform his duty satisfactorily. It will rarely happen that the project will originate with any but the bishop. It was so, said Dr. Milnor, with our bishop, four years ago. With great propriety and discretion he suggested it, not for immediate action, but for the deliberate consideration of his diocese. Then in due season he brought forward the measure again and it was decided upon.—In the Special Convention, though assembled only for the purpose of fixing the boundaries between the two dioceses, the general question was again thrown open, and again determined in the affirmative by a very large majority. Dr. Milnor here repeated in substance the remarks of his former speech on the merely accidental adoption of the states as dioceses, the rapid progress of the Church, and the necessarily new emergencies, and the little danger to be apprehended from the intrigues of ambitious aspirants to the Episcopate. He then added that he alluded to the Diocese of New York for the purpose of illustration merely. There is no probability that action will soon be required in another case, because, as has been stated, that diocese alone comes at present under the provisions of the article. Yet though desiring a speedy decision, he was willing to hear the sentiments of all. Dr. Upfold remarked, that as to the expediency of the measure, he would leave

this to be determined by the Diocese of New York. He had no objection either to the principle involved in the proposed measure. He had heard only one serious objection to the plan, to wit, that it would enlarge the House of Bishops, and render that body too popular.—But this need not be apprehended for fifty years to come. That period must elapse before any considerable number of the dioceses could come under the provisions of the canon.

Dr. Delancey observed that a canon already exists regulating the election of assistant bishops. Dr. Delancey read the sixth canon of 1832, which prohibits suffragans, or the having of more than one assistant in a diocese at the same time. It is true, he remarked, the canons may be changed at the pleasure of the General Convention, but when they have once been solemnly adopted, the dignity and the interests of the Church, as well as the influence of the legislation of this body upon the Church at large, demand that they should not be changed except for the most weighty reasons.

(*To be continued.*)

THE CHURCHMAN.

SATURDAY, SEPTEMBER 22, 1838.

To the Clergy and Churches of the Diocese of New York.

Brethren,—At the General Convention of our Church, lately held in the city of Philadelphia, the following preamble and resolution were adopted by both houses, and thus became an act of the Convention, namely.—

"Whereas it appears by documents laid before this Convention, that the Diocese of New York has, by its Convention, and in accordance with the fifth article of the constitution of the Protestant Episcopal Church in the United States of America, as amended by this Convention, resolved that the said diocese be, on the 1st day of November next, divided into two dioceses, by the forming of a new diocese within the limits of the said Diocese of New York, the said new diocese to comprise that part of the State of New York which lies west of the present eastern boundary lines of the counties of Broome, Chenango, Madison, Oneida, and Lewis, and the north-easterly line of the county of Jefferson, as the said lines of those counties are now established by law; and whereas the bishop of the Diocese of New York has, by an instrument under his hand, this day laid before both houses of this Convention, signified his consent to the said formation of a new diocese within the limits of his diocese:—therefore,

"*Resolved*, That this Convention does hereby ratify the above-mentioned division of the Diocese of New York into two dioceses, by the formation, within its limits, of the new diocese above described, such division to take effect on the first day of November next; and that this Convention does hereby recognise the union with the General Convention of the new diocese west of the above-named county boundary lines, to take effect on the said first day of November next—the name of the said new diocese to be determined at the annual Convention of the Diocese of New York in October next."

Thus, brethren, all the required measures on the part both of the General and Diocesan Conventions having been adopted, a new diocese is to be formed within the bounds of this diocese, on the first day of November next. Agreeably to the above-mentioned article of the constitution, it rests with me to elect the one of the two dioceses into which this diocese will thus be divided, to which I will be attached as the diocesan thereof.

The decision would be a difficult one indeed, were I required to be governed in making of it by any comparison of affectionate regard for my clerical and lay brethren within the bounds of the respective dioceses, or of confidence in their disposition to do all that should be done for the promotion of my personal and domestic comfort, and to meet the necessary and proper expenses of the office.

It is, however, probably known to the most of you, that the city of my present residence has been my only home through life, and was, for about twenty-five years, the scene of parochial pastoral labors which have led to the formation of many sacred and most endearing ties. I trust, therefore, that it will be regarded as altogether reasonable and natural, for me to determine to remain in charge of that diocese which embraces my native city. This determination, brethren, I now thus announce to you. The separation which it will involve from brethren and friends so truly beloved, and to whom I am bound by the most grateful recollection of hospitalities, kindness, and every evidence of affectionate attachment, will be, indeed, most painful to me. But I have not a moment's doubt that it is for the best, and most devoutly do I pray that it may be overruled to the glory of God, the good of his holy Church, and the spiritual and eternal welfare both of those from whom I shall thus be officially severed, and those with whom my diocesan connection will be continued.

Commending you to the blessings of God's providence and grace,

I remain, dear brethren, your affectionate diocesan,

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, Sept. 19, 1838.

CALL OF THE PRIMARY CONVENTION OF THE NEW DIOCESE.

Whereas the necessary preliminary measures have been taken by the Convention of the Diocese of New York, and by the General Convention of the Protestant Episcopal Church in the United States of America, for the formation, on the first day of November next, of a new diocese within the bounds of the said Diocese of New York, the said new diocese to comprise all that part of the State of New York which lies west of the present eastern boundary lines of the counties of Broome, Chenango, Madison, Oneida, and Lewis, and the north easterly line of the county of Jefferson; and whereas it is made my duty by a canon of the General Convention to call the Primary Convention of the said new diocese, and fix the time and place of holding the same; therefore, notice is hereby given, that the Primary Convention of the new diocese to be formed within the limits of the Diocese of New York, will be held on Thursday, the first day of November next, being the Festival of All Saints, in Trinity Church, in the village of Geneva, and county of Ontario, at half-past ten o'clock in the morning.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, Sept. 19, 1838.

A Letter on the Principles of the Christian Faith, to Miss Catherine Sinclair, authoress of Modern Accomplishments, &c. By her sister, HANNAH SINCLAIR, daughter of the Right Hon. Sir John Sinclair, Bart. First American, from the nineteenth London edition. With a memoir of the author, by the late Rev. Leigh Richmond.

Miss Sinclair aims to give *ex professo* a description of the views or principles which are distinctive of evangelical preachers. Has she succeeded in her attempt? This is a question which must be answered by those who belong to the party described. For our own part, we are content to say, that Miss Sinclair's letter contains such a mixture of truth and error that we regret its publication. The memoir, though chargeable in some measure with the faults of the letter, has the usual amount of interest that is to be found in the biography of pious persons whose fortunes and characters are not very strongly marked.

Fragments from the Study of a Pastor. By GARDINER SPRING, pastor of the Brick Presbyterian Church, in the city of New York, vol. i. New York: John S. Taylor.

Though dissenting from the leading principles which these sketches or essays tacitly assume, we are pleased with their taste and execution. The "Inquiring meeting" we consider to be injurious in its tendency, as well as erroneous in its assumed principles. With the other "fragments" we have been more pleased. "The Church in the Wilderness," in particular, is beautiful, and the "Letter to a Young Clergyman" seems to us to contain much valuable and judicious advice.

Memoirs of Mrs. Hawkes, late of Islington, including remarks in conversation, and extracts from sermons and letters of the late Rev. Richard Cecil. By CATHERINE CECIL. From the second London edition. Philadelphia: J. Whetham.

We took up this volume with an indefinite misgiving as to its character, which, however, has been agreeably removed by its perusal. It contains four hundred and seventy pages, and we hope that we shall not be considered disqualified for the office of reviewer, if we confess that we have not read the whole of it. With all that we have read, however, (which is nearly half the book,) we have been pleased; and will venture to recommend the work as one well calculated to cherish a devotional spirit. Mr. Cecil's conversations are the most valuable part of the volume; and though they occasionally contain a remark in which the thoughtful reader may suspect that truth is sacrificed to antithesis, yet on the whole, they are discriminating, vigorous, and exceedingly characteristic of their author.

☞ The Rev. Leonidas Polk, of Columbia, Tennessee, has been elected missionary bishop of Arkansas.

☞ Bishop Kemper has declined the invitation to the Episcopate of Maryland.

A meeting of the Corporation for the Relief of the Widows and Orphans of Deceased Clergymen will be held in Trinity Church, New York, on Friday evening, October 5, at 7 o'clock P. M.

SAMUEL SEABURY, *Secretary.*

CHURCHMAN'S ALMANAC FOR 1839.—The publishers of the Churchman's Almanac would state that this annual will be ready for sale on the 18th September, and will be furnished as heretofore, at $4 per hundred. Orders containing remittances can now be received; and it is confidently anticipated that the low price at which the work is furnished, and the valuable information it contains, will induce the liberal support of Episcopalians. Depository, 142 Fulton street.

August 29. SHERMAN & TREVETT.

TO THE CLERGY.—*A Register* is kept at the *Reading Room and Depository of the Protestant Episcopal Press*, 142 Fulton street, in which clergymen visiting the city are invited to record their names and temporary residences. The room is supplied with all the church periodicals published in *England and this country*, and most of the popular and interesting literary journals of the day.

SUMMARY.

Zion Church, Spring Garden.—We were present at the interesting ceremony of laying the corner stone of this new church, on Wednesday afternoon, 5th instant. The stone was laid by the Right Rev. bishop of the diocese, in the presence of several bishops and deputies to the General Convention now in this city, and of a large assembly. Addresses suitable to the occasion were made,—first by the Rev. J. R. Goodman, who spoke of the circumstances which may encourage the friends of this first attempt to establish a church in that important section of the city. He was followed by the Right Rev. Bishop Onderdonk, of New York, who spoke of the general advantages to individuals and communities arising from the erection of houses of worship. The rector (Rev. Thomas Breintnall) then addressed the congregation, prompting them to a liberal support of this important undertaking. The great increase of population in that part of the city opens a wide field for the present enterprise, and we are glad to see that a new church is about to be established there with a flattering prospect of success. The building we understand, is to be ninety feet by sixty feet. The vestry have chosen a very desirable location, on the north side of Vine-street, between Seventh and Eighth-streets.

Episcopal Recorder.

Ordination.—On Sunday morning last (2d inst.) in St. Paul's Church in this city, Wm. H. Odenheimer, an alumnus of the General Theological Seminary, was admitted to the holy order of Deacons. The Rev. Dr. De Lancey presented the candidate. The occasion was one of unusual interest to the congregation as the candidate had been one of their own number, and had been known to them from his childhood; and as in addition to the Rt. Rev. Bishop Onderdonk, who admitted him to orders, the Rt. Rev. Bishop McCoskry, formerly rector of the church was present, and delivered an excellent and appropriate discourse.

Episcopal Recorder.

St. Ann's Church, Port Jackson, Montgomery county, N. Y.—This church was organized in 1835. The old stone church of this name, and located at Fort Hunter in said county, was built by the Society in England for Promulgating the Gospel in Foreign Parts, in 1715, for the benefit of the Indians, whose mission was located there; and being in a state of dilapidation, it was finally demolished to admit the passage of the Erie Canal. The old stone mansion, of romantic style, built in 1745, as well for a fortress, as for a parsonage, is still standing. The congregation was broken and dispersed by the events of the revolutionary war; at the close of which the property was taken in charge by the church at Johnstown, who eventually claimed it by right of possession. The glebe which belonged to this church, and which was sold some thirteen years ago for about $4,000, was conveyed by the society above mentioned, by deed of trust, to the corporation of Trinity Church, New York, in 1791; who after expending about $1,400 of their own money to obtain possession of it, allowed the whole income of the glebe to be received for the benefit of the church at Johnstown, until St. Ann's Church should be organized, which should then be entitled to one half of it. The right to receive the avails of this property being claimed by the people, both in Florida, and in Johnstown, a contest arose which was continued more than forty years, and until 1832, when the people in Florida being wholly defeated, the Rev. Mr. Bert then officiating, left in despair; and the people wholly abandoned the object.

In October, 1835, the Rev. T. Minor visited Port-Jackson, (a village in the town of Florida,) but the principal actors in this business, having either died or removed, he could not find one person in the whole community, who could give him the least information of the then existing state of the affair; they only knew that they had done all that could be done, and no argument in his power could induce [illegible] son to put forth another effort. Abro[illegible] research, Mr. Minor was convince[illegible] practicability of obtaining those fund[illegible] being deeply impressed with the im[illegible] of the object of planting a church at P[illegible], he resolved to engage in the compl[illegible]duous task. But when he had perfo[illegible] prerequisite services, and had given [illegible] according to law, for organizing a chu[illegible], at the time appointed, not one pers[illegible]nded; so perfectly indifferent were the[illegible] subject. But resolved not to be defe[illegible] went from house to house and persua[illegible] to come in. But when organized, t[illegible]ld do no more than to say to him, if you [illegible] procure the Fort-Hunter property for us, w[illegible] build a church, and give you a liberal [illegible] but till then we will pay you nothing. C[illegible] that he was doing good, and confident [illegible]ss, he resolved by divine assistance, to a[illegible] the irksome and unwieldy enterprise, [illegible] expectation of a reward when the lon[illegible] treasure should be found. He has now [illegible] for the corporation of St. Ann's Chu[illegible] his own means exclusively, about $4,0[illegible] he has clearly and permanently settle[illegible] whole estate which had been contested [illegible] more than forty years. By obta[illegible] these funds, he has founded a spacious and [illegible] church, and raised a congregation f[illegible] fifteen or twenty, to one hundred, or one hu[illegible] and fifty persons. When Mr. Minor c[illegible] his labors at Port-Jackson, there wa[illegible] one person there who either understood, [illegible] to feel any interest in the service of th[illegible]; there are now thirty or forty persons [illegible] appear to join sincerely in her religious [illegible]. Thus have his labors been crowned wit[illegible] success than was at first expected: [illegible] has been accomplished in about two y[illegible] and eight months of the most unspeakabl[illegible] embarrassment on his part; and for all whic[illegible] has received nothing directly from the ves[illegible] individual persons have subscribed for hi[illegible] two hundred dollars. The vestry excus[illegible] selves by reason of their heavy debt i[illegible] by the imprudence of their building co[illegible], who suffered their expenditure to exce[illegible] capital. (But this debt is now near[illegible] cancelled.) Thus his misfortune is in this [illegible], that while he has done so much for th[illegible] community, that they have done but little fo[illegible]. He has now left this field of labor for hi[illegible] successors to reap the *fruits of his doings.*

Utica Gospel Messen[ger].

Last week the Rev. Henry Richmo[nd], of Queen's College, Cambridge, preached tw[o] sermons at the parish church of Turvey, in [Be]dfordshire. And we are gratified in bein[g a]ble to state that out of respect to the mem[ory] of the Rev. Leigh Richmond, the Dissenting [m]inisters in and around Turvey closed their [ch]apels, and went, with their congregations, to [h]ear the son of their former rector.—*English p[ap]er.*

Glasgow.—An earnest appeal has been made in behalf of the funds of CHRIST'S Episcopal Chapel, which was erected within the last two years, in a great measure to supply the opportunity of attending divine worship according to the rites of the Episcopal Church, to a vast multitude of poor members. The poor Episcopalians of Glasgow and its neighborhood compose a very numerous body; and it can scarcely be doubted that the erection of CHRIST'S Chapel will, by GOD'S blessing, be instrumental in proclaiming divine truth to vast numbers living in ... *Gambier Observer.*

Gælic Episcopal Society.—Through the instrumentality of this society several young men are now preparing for orders in the Scottish Episcopal Church. Grants have been made towards the exigencies of some poor clergymen, and the education of youth. The depressed state of the Highlands, and also of the manufacturing districts, during the last two years, has tended materially to diminish the resources of the society, while it has rendered appeals to its bounty more pressing.—*Ibid.*

Kenyon College and Theological Seminary.—The annual commencement of this Institution took place yesterday in Rosse Chapel. The following is a schedule of the exercises.

VOLUNTARY ON THE ORGAN.

Prayer,—Sacred Music.

1. *Oration*, Latin Salutatory, Luke R. Douglas.
2. *Oration*, Classic Ruins, Andrew E. Douglass.
3. *Oration*, Study of Nature, William Richards.

SACRED MUSIC.

4. *Oration*, Recurrence to first principles in politics, William H. Johnson.
5. *Oration*, Influence of the Philosophy of Sensation, Luke R. Douglas.
6. *Oration*, ——— Andrew E. Douglass.

SACRED MUSIC.

7. *Oration*, Organization of the Society of Alumni of Kenyon College, John B. Foster, candidate for degree of A. M., in course.
8. *Essay*, Propagation of Christianity, Rev. James Bonnar, candidate for degree of B. D. in the Theological Seminary.
9. *Oration*, metaphysics,—with valedictory addresses, Henry L. Richards.

SACRED MUSIC.—DEGREES CONFERRED.—BENEDICTION.

After a short intermission, orations were pronounced by Milton C. Lightner, and Samuel L. Johnson, of the Philomathesian Society of the College, and an address before the said society, by J. W. Andres, Esq., of Columbus.

The degree of Bachelor of Arts was conferred on five young gentlemen, viz. Luke R. Douglas, Andrew E. Douglass, Wm. Richards, William H. Johnson, Henry L. Richards.

The degree of Master of Arts was conferred on Mr. John B. Foster, and Rev. William Hodges, alumni of the institution.

The degree of Bachelor in Divinity was conferred on Rev. James Bonnar, a graduating member of the senior class in the Theological Seminary.

Of the commencement exercises, it does not perhaps become us to speak particularly. We do not, however, doubt that an adequate testimony will be borne by others who may speak more disinterestedly than we might be supposed to do.

Of the address of Mr. Andrews, we cannot forbear to say that it reflected the highest credit upon his scholarship and taste. We have rarely listened to an address on a similar occasion possessing higher merit.

The prosperity of the institution is strongly indicated by the fact that thirty candidates have been admitted to the Freshman Class on examination from the Grammar School and Milnor Hall. To this number it is expected there will be a considerable addition from other preparatory schools. *Gambier Observer.*

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifteenth Sunday after Trinity, September 23, St Michael's Church, *New York.*

Tuesday, October 16, Greenville, *Greene county*, ordination A. M., confirmation P. M. Saturday, 20, Granville, *Washington county*, ordination A. M., confirmation P. M.

Nineteenth Sunday after Trinity, October 21, Whitehall, consecration A. M., confirmation P. M. Thursday, 25, Sherburne, *Chenango county*, ordination A. M., confirmation P. M.

Twentieth Sunday after Trinity, and Festival of St. Simon and St. Jude the Apostles, October 28, Owego, *Tioga county*, ordination A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be endered with pleasure.

EPISCOPAL VISITATION.—The Bishop's appointments for visitation have been altered by the addition of *Greenville*, and a change of time for *Granville, Whitehall, Sherburne*, and *Owego*.

CLERICAL CHANGES.—The Rev. Nathaniel P. Knapp, and the Rev. Nathaniel O. Preston, having removed from this diocese with letters of dismission to the Dioceses respectively of Alabamaa and Vermont, and been received therein, have changed accordingly their canonical residence.

The Rev. Archibald T. K. M'Callum, Deacon, having removed from this diocese to that of Delaware, with a letter of dismission, and been there received, has changed accordingly his canonical residence; also the Rev. Francis H. Cuming, by removal in the same way to the Diocese of Michigan, and the Rev. Edward Reed, Deacon, to that of Tennessee.

MARRIED.

On the 13th instant, by Rev. Hugh Smith, Rev George W. Natt, of Belfonte, Pa., to Sarah F. daughter of the late Freeman Hopkins, of this city.

CALENDAR.

SEPTEMBER.

22. Ember Day.
23. 15th Sunday after Trinity.
29. St. Michael and All Angels.
30. 16th Sunday after Trinity.

OCTOBER.

7. 17th Sunday after Trinity.
14. 18th Sunday after Trinity.
18. St. Luke the Evangelist.
21. 19th Sunday after Trinity.
28. 20th Sunday after Trinity and St. Simon and St. Jude.

NOTICES

JOURNALS OF THE GENERAL CONVENTION.—The edition of the Journals and Canons authorized to be published, though as large as the contingent fund will warrant, will not be sufficient for the supply of the Church. Extra copies will be published if subscribed for in season; the Journal for about fourteen cents, and the entire Canons for about four and a half cents per copy. Vestries, and individuals desirous of supplying themselves, are requested to transmit their orders without delay, (post paid,) addressed to Swords, Stanford & Co, or to the subscriber.

HENRY ANTHON, 15 Stuyvesant street, New York.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE CITY OF NEW YORK.—An adjourned meeting of the Board of Managers of this Society will be held in the basement of Christ Church, on Monday evening, 24th instant, at half past 7 o'clock.

A general attendance of the members is particularly desirable. By order of the Board.

C. W. CARMER, *Rec. Sec.*

New York, September 22, 1838.

The annual meeting of the Convention of the Protestant Episcopal Church, in the State of New York, will be held on Thursday, the 5th day of October, 1838, at Trinity Church in the city of New York, at the hour of 10 A. M. By order of the bishop.

FRANCIS L. HAWKS, *Secretary of the Convention.*

1, will be consecrated to the service of ALMIGHTY GOD, on Saturday, the 22d instant, (to-day,) at half past 10 o'clock, A. M. The clergy and laity of this city and vicinity are respectfully invited to attend.

JOURNAL OF THE SPECIAL CONVENTION.—The Journal of the late Special Convention of the Diocese of New York has been forwarded (by mail) to the clergy and lay delegates of the Convention. A package for each parish has been left at the office of the Bible and Prayer-book Society, 28 Ann street, and will be sent as opportunity offers, or as may be directed. sep8 3t

THEOLOGICAL SEMINARY OF VIRGINIA.—The next session of this institution will commence on Wednesday, the 26th day of September. Applicants for admission into the Seminary will assemble in the lecture-room on that day, at 11 o'clock, for examination.

The following extract from the rules for the goverment of the Seminary contains the terms of admission. "Every person producing to the faculty evidence of his having been admitted a candidate for holy orders, with full qualifications according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the Seminary. All others may be admitted, who shall produce satisfactory evidence of religious and moral character, and of classical and scientific attainments, and in general of such dispositions and habits as may render them apt and meet to exercise the ministry."

By order of the Faculty,

sep1 E. R. LIPPITT, Secretary.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of September 5, has received the following contributions, viz.

From a member of St Luke's church, New York, for domestic missions, $25. By the hands of Charles J Aldis, Esq, from the Female Missionary Society of St George's church, Flushing. L I, D M, $30. By the hands of the Rev W J Jackson, rector, through C J Aldis, Esq, weekly offerings of Hungar parish, Va, $10. From a lady of St Mark's church, N Y, $2 50. By the hands of the Rev Samuel C Stratton, from Trinity church, Newtown, Conn, in aid of missions in the Diocese of Illinois, $20. From individuals of St Paul's church, Edenton, N C, $35. Collection in St Stephen's church, Philadelphia, after the sermon before the Board of Missions, September 6, $257, one half, $128 55. A widow's mite, Millwood, Va, by Rev Mr Stringfellow, $20. From the Rev Mr Singletary of St Peter's church, Washington, N C, $7. From Swedes church, Philadelphia, by Rev. Mr. Clay, $20. From Mr. G. a donation for domestic missions, made after the missionary meeting in St. Andrew's church, Philadelphia on Thursday evening, the 13th of September, in the hope that the example will be followed by others then present, per Rev Mr Hooker, $20. In an envelope, addressed to Mr. Carder, for the domestic missions, $2 From F H Stimpson, Esq, receiving agent in Boston; addition to collection in St Paul's after meeting of Board of Missions, 25 cts. By the same, missionary collection at the chapel of the Boston Episcopal Missionary Society, through Rev S McBurney, for Indian missions, $4. By the same, from weekly offerings of Christ church, Boston, for missions in Illinois, under the direction of the Right Rev Bishop Chase, $50. Total, $374 30.

September 19, 1838. JAMES SWORDS, Treasurer.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following contributions.

From Thomas D Moore, Esq, $5; J S Summers, Esq, $3; Eurandus Clark, Esq, $3; J D, Esq, $10; Charles C Clark, Esq, $3; St. John's church, Kingston, the Rev. John Dowdney, jun, $3 62; St. Paul's church, Woodville, Mississippi, by Rev. Jno F Fish, $8; H H E, $5; G N O, and annual dues, $2; J H S, $2. Total, $14 62.

Contributions, donations, and annual dues, will be thankfully receive at 77 Maiden-lane, by

THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by

THOMAS C. BUTLER, agent.

Clergymen who have made, or can make collections prior to the anniversary, are respectfully solicited to advise the same timely to be included in the annual report, either to the treasurer or agent.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following contributions.

Cash, G, $2; sundry annual contributors, $23. Total receipts, $25.

Contributions, and donations, will be thankfully received at 77 Maiden-lane, by

THOMAS BROWNING, Treasurer.

Or at the Depository, 28 Ann street,

THOMAS C BUTLER, agent.

The stereotype plates of the elegant Megary edition of octavo Common Prayer for sale, or hire, and for distribution, &c., the society's edition of Bibles, Prayer-books, Testaments, and morning and evening service in German.

CITY MISSION.

The subscriber gratefully acknowledges a donation of $5, from J B, for the use of the sick poor.

ALEXANDER FRASER, 341 Pearl street.

September 19th. 1838.

Any donations for the sick poor will be thankfully received by the agent of the Tract Society, 28 Ann street, at 142 Fulton street, or at the residence of the missionary, 341 Pearl street. A. F.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to September 20, from the following persons, viz Charles Voight; Wm G Jackson; Rev John Reed, D D; Wm H Verмilye; Rev F H Cuming; H Raynor; Marsh, Capen & Lyon; L H Young; Postmaster, Boston; S H Treat, remit; W M McDougal, remit; Rev J T Wheat; Right Rev Bishop Philander Chase; Right Rev Bishop C P M'Ilvaine; Right Rev Bishop J H Otey.

Packages forwarded by the Protestant Episcopal Press.

1 package for Rev J Coghlan, Flatbush, L I, left at the stage office, Brooklyn; 1 package for Rev John W Brown, Halletts Cove, L I, per steamboat Star; 1 package for Wm D Cairns, Columbus, Georgia, left at 387 Hudson street; Alexander Palache, Esq, Jamaica, West Indies, sent 97 Thompson street; Rev William C Cooley, Peekskill, per steamboat.

UNION DEPOSITORY.

28 ANN-STREET

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending September 20, from the following persons, viz.

Rev James Morse, D D, Newburyport, Mass; E H Pease, Albany; Rev John Rodney, Germantown, Pa, with remit.

Packages forwarded by the Episc. S. S. Union, during the week ending September 20.

To Rev R Smith, Johnson's Settlement, N Y, 1 pkge, sent to 46 Cedar street, care of A De Luce, Esq.

EDUCATION.—A gentleman, now Master of Arts, and recently a scholar of Trinity College, Dublin, is desirous of obtaining a situation either as private tutor, or teacher in a respectable school. He has had long experience in teaching, and can furnish the most satisfactory testimonials as to character and scholarship. He is now about to become a candidate for holy orders in the Episcopal Church. Address, *Rev. John W. Brown*, 15 Leroy Place, New York, or at Hallett's Cove, L. I. sep17 3t

CLASSICAL AND COMMERCIAL ACADEMY, FLATBUSH, L. I.—At this establishment, which is conducted by the Rev James Coghlan, A B., Queen's College, Cambridge, (England,) and rector of St, Paul's Church, Flatbush, young gentlemen are prepared for College, and qualified for the merchant's office, &c., at a moderate charge. The beauty and salubrity of the village of Flatbush, and its vicinity to the city of New York, (it being only half an hour's ride from Fulton street ferry) render this one of the most desirable situations for an Academy that can be found in the United States.

Cards of Terms and References may be had at the Academy, Flatbush, or at the Protestant Episcopal Press, 142 Fulton street, New York. 6t.

EDUCATION.—A Master of Arts who is also a candidate for Holy Orders, and lately scholar of Trinity College, Dublin, wishes a situation in a respectable religious family, whom he would instruct in English, French, and the Classics. He would prefer being a visiting tutor rather than resident. Reference is kindly allowed to Bishop Onderdonk, and several clergymen of the Protestant Episcopal Church. Address J. M., 62 Rivington street.

P. S. Advertiser would have no objection to take charge of a school, where liberal encouragement would be given.

PETER PARLEY'S METHOD OF TELLING ABOUT THE GEOGRAPHY OF THE BIBLE. This valuable little work has been lately adopted by the "Union," and is recommended to our Sunday Schools, as a valuable book of instruction. For sale at 142 Fulton st. s p8. SHERMAN & TREVETT.

THE UNIVERSITY GRAMMAR SCHOOL will be opened on Monday, the third of September. The number in the Classical and Mathematical department will be limited to one hundred, in a regular four years' course of study. C. MASON, *Rector.* Sep1. 2t.

EPISCOPAL COLLEGIATE SEMINARY, 76 Varick street, N Y., Rev. William Morris, rector. This institution will open on the first day of October next. The course of instruction will comprise all the branches of the most complete classical and English education, and will extend to youth every facility for becoming thoroughly qualified for collegiate or commercial pursuits. The rector will be happy to give any further information relative to the Seminary at his residence, 186 Canal street, until the first of October, and afterwards at 76 Varick street. sep15tf.

NEW BOOKS.

MELVILLE'S SERMONS.—*Sermons* by Henry Melville. B. D., minister of Camden Chapel, Camberwell, and late Fellow and Tutor of St. Peter's College, Cambridge. Comprising all the Discourses, published by the consent of the Author. Edited by the Rt. Rev. C. P. M'Ilvaine, D. D.

Fireside Education.—By the Author of Peter Parley's Tales.

Home Education.—By the Author of "Natural History of Enthusiasm." "Physical Theory of Another Life."

Keble's Christian Year.—A few Copies of this popular book, the last of the edition, for sale by the above.

PETER PARLEY'S BIBLE GEOGRAPHY.—Peter Parley's Method of Telling about the Geography of the Bible, with numerous maps and engravings. This excellent little work has been adopted by the "Union" and gives promise of great utility, both as a book of general reading and of instruction in our Sunday schools. For sale at the UNION DEPOSITORY, 28 Ann st. sep15 tf

ORGANIST.—An experienced Organist is desirous of obtaining a situation in one of the city or neighboring churches. Address, post-paid, *Adolphe Pelletier*, No. 2 Cedar street, or the Prot. Epis. Press, 142 Fulton street. aug4 3ti

MISS SAGAR AND MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES. No 168 Henry street, first door below Clinton street, will be reopened on Monday, September 3. sep1 tf

MRS. GOULD begs leave to inform the public that her school at No 298 Greenwich street, will be reopened on Monday, September 3, for the reception of young ladies desirous of being instructed in all the useful and elegant branches of education. sep1 3w

SHERMAN & TREVETT'S THEOLOGICAL BOOK STORE, 142 *Fulton street.*—The above establishment is supplied with and keep constantly on hand, a complete assortment of Theological and Church works, for clergymen, libraries and students in the General Theological Seminary. Terms low for cash. aug18

CHURCH BIBLES.—Splendid folio Bibles, expressly for the desk, published at the Clarendon Press, Oxford, just received, and for sale by

SHERMAN & TREVETT,
aug18 142 Fulton street, New York.

NEW OCTAVO PRAYER.—The new edition of the Book of Common Prayer, in all the various styles of binding, is just received, and for sale, wholesale and retail, at the lowest prices, by Sherman & Trevett.,

ORGANS.—George Jardine, Organ Builder, (from Messrs. Flight & Robson, Organ Builders, London,) 459 Broadway, corner of Grand street, New York, manufactures in the most superior manner and with all the splendid improvements for which the above Builders are so celebrated, all kinds of Church, Cabinet, and Self-playing Church Organs, for the promotion of excellent Psalmody in Country Churches where Organists cannot be obtained. Organs repaired and tuned. Superior Metal and Wood Pipes, Barrels made, and every article connected with the Organ, at reasonable charges. The most satisfactory references to Gentlemen and Professors of the first respectability. aug18 1pm for 5m

A CARD.—A little girl aged 7 years, of good disposition and manners, is an orphan. It is desired to place her in a pious respectable family, where she would be well used, and where her services would be equivalent to such an education and occupation as would enable her when grown up to earn a respectable living. A family wishing to take such a child, may apply to her sister, Miss S., at 18 Watts street, or at 638 Broadway. sep.8 3t

LATIN DIALOGUES.—Latin Dialogues collected from the best Latin writers, for the use of schools. 6th edition. Just received and for sale by

Sherman & Trevett,
aug25 Gregory Building, 142 Fulton st.

ST. PAUL'S COLLEGE, near Flushing, N. Y., will open on the first of October next. A prospectus of the institution may be had at the Episcopal Press, Fulton street, and at the Book stores of Appleton; and Messrs. Swords & Stanford, Broadway, It will be sent to any one requesting it per mail.

The services of a gentleman acquainted with business are wanted as the *Curator* of the College, to whom a liberal compensation will be given. Application in the first instance must be made by a letter (post paid) with references, addressed to the Secretary of St. Paul's College, near Flushing, N. Y.

SALE OF SPANISH CHURCH BELLS IN NEW YORK.—Seventy-five fine-toned Spanish Bells, taken from the Churches and Convents in Spain, and imported into this country in May last, weighing from 50 to 1500 pounds, beautifully cast and ornamented with Crosses and representations of the Virgin Mary, with various inscriptions, dates, &c., some of which are as far back as 1500. In point of sound and tone, they are pronounced by judges to be very superior; affording fine opportunity for several chimes of choice selection; will be sold at auction, on Wednesday, fifth of September next, at 12 o'clock, at the store No 81 New street, New York.

Catalogues giving full particulars will be ready one day previous to the day of sale. D. C. & W. PELL,
aug18 2w 87 Wall street.

LATE ARRIVALS FROM ENGLAND.—Sermons to a Country Congregation. By Augustus William Hare, A M. late fellow of New College, and rector of Alton Barnes. Third edition. 2 vols. London. Just received and for sale at the Gregory Building, 142 Fulton street, by aug25 Sherman & Trevett.

ST. LUKE'S FEMALE SCHOOLS will be reopened on the first Monday in September, when the teachers in all the departments will be present, and all those who intend to enter the school, are respectfully requested to attend as early in the term as possible.

3t Miss H. M. PHELPS, Principal.

SCHOOL NOTICE.—Miss Angelica Gilbert and Miss Edwards recommence their Boarding school at New Haven on the first of October next. And to those who are seeking information of schools at this time, it may be acceptable to learn that they have been engaged in teaching young ladies now more than twelve years, and, with the aid of two assistants, carry their pupils through the lower as well as higher branches of English education. That those who study Natural Philosophy and Chimistry, have *here* also the advantage of attending the College Lectures on these sciences, at a small additional expense: that the masters in French and Drawing are those employed by the Faculty. Dancing is taught by a French lady: Music, vocal and instrumental by Miss Gilbert. Their establishment accommodates very commodiously about thirty boarders.

Reference may be had to Parents and Guardians of their scholars from several distant as well as near States, and, by permission, to a few friends well known to the community: among the former especially to the Rev. Dr. Hawks, Caleb C. Woodhull, Leonard Kip, President Duer and William Cairnes, jun, Esqrs., *New York*; Jacob LeRoy of LeRoy, *Genesee*; Erastus Sparrow, Esq., *Buffalo*; A. B. Spooner of *Petersburg*, Virginia; James H. Southall of *Halifax*, N. C.; James Sandford, Esq., *Mobile*; Hon. Gustavus Swan of *Columbus*, Ohio; Reuben Booth, Esq., of *Danbury*, Conn.; and among the latter to Gov. Marcy and Jesse Buel Esq., of Albany; as well as to the Rev. Dr. Croswell and Professor Silliman, New Haven. sep8 5t.

WANTS A SITUATION AS TEACHER.—A young gentleman who can furnish satisfactory testimonials with regard to his moral deportment, and qualifications as a teacher of Youth, is desirous of obtaining a school somewhere in the North. He is at present engaged in Virginia; but being a native of the North, would greatly prefer to live there. He is prepared to teach the Latin and Greek languages; also the various branches of English usually taught in the best schools—Any person desirous of procuring his services, will please notify him of it immediately. A letter directed to A. B., Staunton, Augusta co., Virginia, will be promptly and punctually answered sept 6 6t

ENGLISH BOOKS, constantly on hand and for sale at the Episcopal Depository, 142 Fulton street.

Patrick, Lowth, and Whitby's Commentaries, 5vols, 4to.
Bishop Sherlock's Works.
Jeremy Taylor's do.
Bishop Hopkins' do.
Vicesimus Knox do.
Bingham's Christian Antiquities.
Hooker's Works.
Leighton's do.
Waterland's do.

And all the approved Theological Books for sale at the lowest prices, address, SHERMAN & TREVETT.

NEW BOOKS just received at the Depository, 142 Fulton street.

Dr. Coit's Edition of Townsend's Bible, complete in 2 royal 8vo vols.

The attention of the clergy and students is particularly invited to this work.

Memoirs of Mrs. Hawkes, late of Islington, including extracts from Sermons, Letters, &c., of the late Rev. Richard Cecil, by Catharine Cecil.

Home Education, by the author of the Natural History of Enthusiasm, &c., &c. SHERMAN & TREVETT.

FORREST AND MULLIGAN'S COLLEGIATE SCHOOL, 115 Franklin street, will be re-opened after the vacation, on Monday, September 3d.

The following gentlemen are engaged as instructers in the different departments:—

Professor Mulligan, Latin and Greek languages.
" J. Guillet, French Language and Literature.
" R. Garbaya, Spanish Language.
" Adrain, LL. D. Geometry and Nat. Philosophy
J. F. Macully, Arithmetic, Algebra, Mensuration, &c.
Wm. Forrest, Mathematics, Geography, History &c.
John Sandels, Latin and Greek.
R. J. Harvey, A. M., Elocution.
Goold Brown, A. M., English Grammar.
James McElligott, Rhetoric.
William Jones, Writing.
John W. Mastin, Drawing.
William Edwards, Book-keeping.
E. W. Morse, Mental Arithmetic, Geography &c. in the Preparatory Department.

Circulars containing terms, and a farther account of the school, can be obtained at the book-store of Mr. R. Carter, corner of Canal and Mercer streets. sep1.

LADIES BOARDING AND DAY SCHOOL, (93 Nineteenth street, between Eighth and Ninth Avenues.) Mrs. Green's School will reopen for the reception of pupils the first Monday in September. In returning acknowledgments to the kind friends and patrons of her establishment, Mrs. Green takes leave to inform them she has made arrangements for a limited number of boarders, (not to exceed eight) her desire being to have them under her own immediate superintendence, and by unremitting attention to their morals and manners, as well as their comfort and health, to secure the approbation of those parents who may entrust her with a responsibility so important. For particulars as to the course of studies, terms &c., application to be made at the establishment from seven to nine in the forenoon, and four to six in the afternoon. In the middle of October, the evenings of attendance and time shall be specified previously.

REFERENCES.

Clement Moore, LL. D. Chelsea; Professor Turner, D. D. Seminary, Chelsea; Jos. L. Sheffield, Esq., New Haven, D. A. Cushman, Esq. Chelsea; Rev. Chas. Stewart, M. A. U. S. N. Hudson st.; Rev. William Morris, M. A., Williamsburgh; George Coggill, Esq., Chelsea; R. A. Ludlow, Esq., Chelsea.

N. B. No charge made for vacations. sep1 3wi.

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.

Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

VAULTS.—Nine Vaults in St. Luke's churchyard for sale. Apply to C. N. S. ROWLAND,
j 16 1m *Treasurer*. 55 Water street.

TO MUSIC COMMITTEES.—A gentleman and lady who are perfectly familiar with the Church Service, wish to secure a situation in some Episcopal Church; the gentleman to act in the capacity of Clerk or Leader; the lady as first or second Soprano. Satisfactory references will be given as to character and capacity. A note on the subject addressed to D W, and left at the office of "the Churchman," will be attended to. aug18 3t

SELECT SCHOOL FOR BOYS.—The Fall Term of the Rev H Adam's Select school, for twelve boys, in Kingston, Ulster county, N Y, will commence September 1, 1838. There are four vacancies. aug8

A YOUNG LADY is desirous to obtain a situation as teacher in an Episcopal school. She understands the forms of the Church, and can give undoubted testimonials of her qualifications in every respect appertaining to her competency as teacher in the English branches.

Address Miss ESTLE, 567 Broadway, at the Book store of T G Crowen. jy7

READING SEMINARY.—This institution consists of two separate and distinct departments. The Male Department is under the charge of Mr. Lemuel Hawley, and the Female Department, under the charge of Miss S. M. Whiting.

It is located on Reading Ridge, one of the most healthy parts of Connecticut, about fifteen miles from Norwalk, and six or seven hours' travel from the city of New-York. It affords instruction in the solid, as well as the ornamental branches of female education; and from the cheapness of living in the neighborhood, its terms are about one third of what is usual in large cities.

Board, and tuition in Orthography, Reading, Grammar, Writing, Arithmetic, Algebra, Mathematics, Geography, the use of the Globes, History, Natural and Moral Philosophy, Rhetoric, Composition, Astronomy, and other kindred studies, for each term of twenty-two weeks, $65; French or Latin, do. 10; Music, do. 16; Drawing, do. 10.

Competent Teachers are employed in all the departments, and the pupils are under the constant and immediate care of the Principals, who devote particular attention to the deportment of the pupils, and to their religious duties.

The item of board includes washing, and no extra charge is made but for books and stationary.

The whole amount of a pupil's annual expense is about $130.

There are two sessions, of 22 weeks each. The one begins in May, and the other in October.

For any further particulars, apply to any of the following referees:

Rev. J. F. Schroeder, D. D., Rev. Samuel Cox, D. D., Joseph Hawley, M. D., Rev. Edwin F. Hatfield, A. M. Merchant, Esq., Wm. Rockwell, Esq., District Attorney for Kings Co.

*** Steamboats run daily to and from Norwalk, and stages from Norwalk to Reading. a28 6t

TO PARENTS AND GUARDIANS.—A Clergyman of the Protestant Episcopal Church, residing in a neighboring village, wishes to receive a few boys into his family for private tuition in their preparatory studies.

Every proper attention will be paid to the comfort, health, and morals of the pupils, and they will be expected to attend public worship in the congregation of which he is pastor, on the Lord's day.

The location is both healthy and pleasant; and within ten or fifteen minutes sail of this city.

The terms will be moderate and the most satisfactory references given if necessary.

Please address D. C. S. at the Protestant Episcopal Press, No. 142 Fulton street. je 30 6t

POETRY.

From Keble's Christian Year.

FIFTEENTH SUNDAY AFTER TRINITY.

THE FLOWERS OF THE FIELD.

Consider the lilies of the field, how they grow. *St. Matt. vi. 28.—Gospel for the day.*

Keep, we beseech thee, O LORD, thy Church with thy perpetual mercy: and because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through JESUS CHRIST our LORD. *Amen.*

Sweet nurslings of the vernal skies,
Bathed in soft airs and fed with dew,
What more than magic in you lies,
To fill the heart's fond view?
In childhood's sports, companions gay,*
In sorrow, on life's downward way,
How soothing! in our last decay
Memorials prompt and true.

Relics ye are of Eden's bowers,
As pure, as fragrant, and as fair,
As when ye crown'd the sunshine hours
Of happy wand'rers there.
Fall'n all beside—the world of life,
How is it stain'd with fear and strife!
In reason's world what storms are rife,
What passions range and glare!

But cheerful and unchanged the while
Your first and perfect form ye show,
The same that won Eve's matron smile
In the world's opening glow.
The stars of heaven a course are taught
Too high above our human thought;
Ye may be found if ye are sought,
And as we gaze, we know.

Ye dwell beside our paths and homes,
Our paths of sin, our homes of sorrow,
And guilty man, where'er he roams,
Your innocent mirth may borrow.
The birds of air before us fleet,
They cannot brook our shame to meet—
But we may taste your solace sweet,
And come again to-morrow.

Ye fearless in your nests abide—
Nor may we scorn, too proudly wise,
Your silent lessons, undescried
By all but lowly eyes:
For ye could draw th' admiring gaze
Of Him who worlds and hearts surveys:
Your order wild, your fragrant maze,
He taught us how to prize.

Ye felt your Maker's smile that hour,
As when He paused and own'd you good;
His blessing on earth's primal bower,
Ye felt it all renew'd.
What care ye now, if winter's storm
Sweep ruthless o'er each silken form?
CHRIST'S blessing at your heart is warm,
Ye fear no vexing mood.

Alas! of thousand bosoms kind,
That daily court you and caress,
How few the happy secret find
Of your calm loveliness!
"Live for to-day! to-morrow's light
To-morrow's cares shall bring to sight,
Go sleep like closing flowers at night,
And Heaven thy morn will bless."

* "Look at a little child on the meadow, no matter though it has been born in the very heart of a city, and seen nothing but brick walls, and crowds, and rolling carriages, and pavements, and dust; let it once get its feet upon the sward, and it will toss away the most costly playthings, and never gather enough of the butter-cups, and daisies, and other wild flowers which prank the sod. And if it shall start a little bird, which bounces onward with easy wing, as if it were leaping from portion to portion of the sightless air, how it will stretch its little hands, and shout, and hurry on to catch the living treasure, which, in its young, but perfectly natural estimation, is of more value than the wealth of the world. And if the bird perches on the hedge or the tree, and sings its sweet song of security, the little finger will at once be held up by the little ear, and the other hand will be extended with the palm backwards, as if a sign were given by nature herself for the world to listen and admire."—*Mudie's Observation of Nature*, p. 35.

MISCELLANY.

FIRST ANNUAL CATALOGUE AND GENERAL ADVERTISEMENT OF THE FEMALE INSTITUTE, COLUMBIA, TENNESSEE.

(*Concluded from page* 108.)

COURSE OF INSTRUCTION.

The first object aimed at in the literary and [illegible] of the Institute, is to evolve, cultivate and strengthen the intellectual powers, and to form and refine the taste. The studies of the younger pupils are so arranged as to task chiefly the powers of memory—a faculty the earliest of all to be fully developed; which is ready, indeed, for the most vigorous and successful exertion, while the powers of judgment and reflection are almost dormant. Still, care will be taken that the youthful memory be not burdened with rules and principles unintelligible to the novice in study. Great importance is attached to the right commencement of the pupil's literary education, and, throughout her scholastic course, to the adaptation of the subjects of her study and the gradual development of her mental powers.

The Institute knows nothing of a "royal road to learning." It has no faith in an art being taught in six lessons, or a language in twenty-four. Its aim will be to inspire in all its members a love of study and diligence in study, and to offer the best aids to all the zeal and industry it can excite; remembering that there is a point in rendering such assistance, beyond which the interposition of the teacher is a positive injury rather than benefit to the youthful mind. Learning is an *acquisition;* it is neither nature's endowment nor the teacher's gift; the pupil must put forth her own energies, or the bright jewel will never be hers.

The Institute is arranged in three departments, for the studies of which the reader is referred to the terms of the Institute, commencing on the sixth page.

Orthography, the earliest subject of attention in school, ought to be studied throughout the whole period of pupilage. In no other way can the great number of anomalies in the spelling of our language be effectually learned. The deviations from the Johnsonian standard which are now sanctioned by good writers deserve particular notice. By connecting the study of definitions with that of orthography, the pupil will acquire a precision and copiousness of expression not otherwise attainable.

Orthoepy is too much neglected. The labors of *Walker* and his successors have established a standard of English pronunciation, of which no person of education can venture to be ignorant. As a branch of study in school, there is this peculiarity in it, that it cannot be successfully taught unless the instructer is disposed to subject himself, as well as his pupils, to criticism. The habit of looking out the sound as well as the signification of words, is thus formed. Whether the pupil ought, when in society, to avoid or comply with our manifold *provincialisms,* may be left to her own sense of propriety; but in the school-room nothing should be heard but the Walkerian pronunciation of the language.

In all the departments of female education, no branch has higher claims to attention, from first to last, than that of reading. The superior flexibility of the female voice, and a more intuitive and delicate comprehension of the shades of a writer's meaning, present physical and moral advantages for arriving at distinction in this eminently difficult art, which the other sex do not possess. Nothing can be read which is not fully understood; but in the earlier efforts of the little girl, possessing in but a slight degree the power of discrimination, she will in vain endeavor to give a natural expression to passages, the force and meaning of which she has not felt. As the intellectual powers are gradually developed, the closest attention both of the teacher and pupil is requisite to correct the monotonous habits formed almost unavoidably at first, and to impart to *reading,* the just emphasis and easy and natural tones, always heard in conversation.

Writing is an important part of the daily business of a female school. As soon as an easy command of the pen has been acquired, the use both of copies and of ruled lines should be dispensed with, and the pupil's attention be devoted to the formation of a hand that will be most practically useful in future life. Where there is a predilection for it, the ornamental styles may be studied occasionally, as a relaxation from severer pursuits; but the chief object in view should be, the cultivation and improvement of the pupil's natural handwriting, until it is made, in the highest attainable degree, legible, uniform, elegant, rapid; and these qualities to be studied in the order here mentioned, without sacrificing a preceding one in the attempt to acquire another. A true parallelism in the lines, without the use of artificial aids, is especially to be aimed at. Engraved copies are to be rejected, for the reason that an easy and graceful style in penmanship is no more the result of imitation, than is such a style in literary composition. The pen most suitable for the scholar's peculiar handwriting can be best made, after the requisite practice and instruction, by herself. Copy books written out on this plan make but an indifferent display at an examination, except in the view of those who can be interested in the oft repeated efforts of judgment and taste in acquiring one of the most difficult and useful accomplishments.

Several works have latterly been brought into use for the purpose of simplifying and abbreviating the study of English Grammar. These writers, in studying brevity, have omitted much that is highly important to be learned. The grammar of any language is necessarily a complex affair, requiring fulness of detail in the text book, and a patient exercise of the memory to acquire it thoroughly; and if the best works on the etymology and analysis of our tongue are open to that charge, the fault lies not in the grammarian, but in the language. A strong inducement for retaining full and original works, rather than meager abridgements, is, that although they require time and labor in order to be thoroughly understood, yet they are taken up at a period of life when the pupil is not qualified to pursue such branches of study as demand much reflection, but is still of an age when the faculty of memory is in full vigor, and may be constantly exercised without fatigue or injury.

Should a considerable progress be made in English Grammar and parsing at an early age, a portion of the little girl's time cannot be more usefully occupied than in the study of Latin Grammar, and some of the easier works in that language. The immediate design of this course is to keep the memory profitably employed, by treasuring up an elementary knowledge of that language from which so large a portion of ours is derived.

Arithmetic and Geography are studies of great importance. The repugnance to the former, so often felt in female schools, is most successfully [illegible] classes, and making it always a social study. Maps must not only be referred to, but studied. The most effectual method of imprinting upon the mind the relative situation of countries, places, coasts, rivers, mountains, &c., is the delineation of maps, to be attended to by those only who manifest a taste for the employment.

In order to elicit a taste for elegant letters sooner than it would otherwise appear, a little compend of rhetoric may be put into the pupil's hands at an early period. But such a work ought by no means to be reckoned sufficient for so interesting and important a branch of education; at a subsequent stage, Dr. Blair's Lectures, in full, ought to be thoroughly studied, and deemed an essential part of a finished course.

As a branch of belles-lettres studies, few subjects have stronger claims upon the attention of a female school than composition, especially of the epistolary style. It is much more than the practical application of the rules of grammar and rhetoric; the powers of mind are excited and invigorated by it. By imperceptible degrees the scholar acquires confidence in herself, until at length the latent resources of imagination and genius are developed. As elegant writing depends much upon a true comprehension and relish of the finer models of composition, these should be presented to the pupil's mind. A commencement in this line of study may properly be made with the "Beauties of the English Poets;" select portions of which ought to be committed to memory. Profitable use may also be made of Miss Edgeworth's "Readings." Whatever familiarity with the works of Milton, Pope, and Thomson, is obtained in the course of the pupil's exercises in parsing, will likewise contribute essentially to the formation of a literary taste, at once correct and delicate. But no riches of mental talent or acquirement can give the student, unaided by diligent and frequent practice, the ability to write with clearness, elegance, and ease.

The Right Reverend Bishop Otey, influenced only by the anxious desire to further the interests and increase the advantages of the Institute, has obligingly assumed the duty of giving instruction in the evidences of Christianity, moral philosophy and mental philosophy, including rhetoric, logic and criticism. On these subjects Bishop Otey will deliver lectures before the Institute. The bishop's course, like that of the rector on the physical sciences, will extend through the term of three years.

The physical sciences capable of being illustrated by experiments, specimens, or diagrams, are taught in a course of lectures on chemistry, experimental and natural philosophy, and the cognate branches, which requires three years for its completion. The subjects are arranged in the following order.

First Year,—Chemistry, electricity, galvanism, magnetism, electro-magnetism, physics, dynamics, theory of the steam engine.

Second Year,—Hydrostatics, hydraulics, pneumatics, accoustics, optics, optical instruments, astronomy.

Third Year,—Outlines of geology, mineralogy, botany, natural history, natural theology.

The lectures will be delivered before the whole Institute, every Tuesday and Thursday, at 11 o'clock, A. M., the other mornings being reserved for Bishop Otey. The junior and pestalozzian departments will be examined on the subjects of such lecture by the tutoresses, while the senior department will note down the propositions, observations, and experiments, or illustrations, on which they will afterwards recite to the rector. They will also regularly study a text book on the subject in hand; but their examination at the close of the session will relate more especially to their notes of the lectures.

The collection of philosophical instruments with which this course of instruction will be illustrated, is superior to what is usually found in the eastern colleges, and neither pains nor expense will be spared in keeping the apparatus full and in perfect order. A good beginning has been made in the cabinet of minerals; to that, as well as to the cabinet of natural history, contributions are respectfully solicited from the friends of education.

Great as is the importance to be assigned to the study of the physical sciences in quickening the apprehension and gratifying, while it arouses the attention of the young, it will still be the aim of the Institute to maintain the marked superiority, in female education, of the claims of letters over those of the sciences. Of the physical studies a young lady should not be ignorant, and whatever is worth teaching at all is worth teaching well; still, the literary branches of study connected as they are with the cultivation and refinement of taste, deserve to be prosecuted with a more engrossing ardor.

The following books of reference are kept at hand for the use of any pupil whose studies can be elucidated by such aids:—Todd's Walker's Johnson; Brooks' Universal Gazetteer; the best French, Italian, Latin, and Greek Dictionaries; Crabb's Synonymes; the Diversions of Purley; Pickering's Vocabulary of Americanisms; Lempriere's Biographical Dictionary; Lempriere's Classical Dictionary; the Universal Biographical Dictionary; Calmet's Dictionary of the Bible, 5 vols. 4to; Jamieson's Dictionary of the Arts, 4to; Bigelow's Technology; D'Anville's Ancient Geography; Dr. Butler's Ancient Atlas; Potter's Grecian Antiquities; Cleveland's do.; Adam's Roman Antiquities; Kennett's do.

The Institute is amply provided with black-boards, charts, maps, and globes.

In all the departments of the Institute, the rector holds himself responsible for the qualifications of the tutoresses, and the thorough, exact, and efficient instructions imparted by them. He purposes to devote his undivided attention to the duties of education and instruction. With the exception of the pestalozzian department, who will usually occupy a room by themselves with their experienced and acceptable tutoress, the members of the Institute will sit in the hall of study, where the rector will constantly preside; and they will leave the hall and be withdrawn from his personal supervision, only for the purpose of attending to such of their studies and exercises—French, music, drawing, fancy work and the like—as have been confided to particular teachers.

The pupils in French will be encouraged by every means to converse in that language, especially out of school. Whenever addressed in French by a teacher, they will be required to answer in the same. These opportunities of constant practice in the study are of essential importance to their progress.

In the art of drawing and painting, prominent attention will be devoted to the principles of perspective, and the best treatises on the subject will be studied in connection with the lessons and exercises.

The objection frequently urged against the study of music—that the pupil is apt, on leaving school, to abandon it entirely—is believed to have its foundation chiefly in the improper methods generally adopted in teaching the science. The instruction is apt to be confined to the manual exercises of particular pieces, without acquiring the ability to read correctly, expressively, and with pleasure to herself, whatever is placed before her. The distinguished success which has heretofore crowned the exertions of *Mrs. Smith* in teaching music as a *science,* the principles of which require thorough study for their comprehension, and as an *art* whose execution demands long continued, patient practice for its mastery, encourages the hope that satisfaction will be given in the musical department of the Institute. As success in this charming study is proportioned to the amount of time and attention devoted to it, Mrs. Smith respectfully suggests to the patrons of the Institute, that their daughters cannot commence their musical education at too early an age; and that when the study is long deferred, very distinguished attainments in it are not to be realized. Unless there is some particular obstacle in the way, a little girl ought to begin music in her seventh or eighth year.

In the department of music, much attention will be devoted to the study of its theory and general principles; to the scales, intervals, positions and chords; to exercises in fingering, by the most eminent masters, and to duetts, as a means of perfecting the pupils in time. The more advanced young ladies will be instructed in the theory of harmony and of musical composition. The instruments provided for the use of the pupils are thoroughly good, and will be kept in good order, and *all* for whose daily practice of their lessons in music the Institute is responsible, *will practise.* A supply of the best modern music, as well for the amateur as for the student, embracing several thousand titles, is kept by Mrs. Smith, to which frequent accessions are received of all the new publications of merit, both European and American.

The grammar of music, the fundamental principles of the science, its technical terms, &c., will be taught in classes, and the best books of reference, illustrating the study, will be always kept at hand for the use of the pupils.

The studies prosecuted in the Institute will be so arranged that no one subject shall occupy the attention more than one hour at a time. The result of the rector's experience *is,* that *variety* in the subjects of study affords the most grateful relief to the young mind, while it is the most successful means of keeping the attention alive and rendering study effective and profitable.

The hope is cherished that the whole course of instruction will be prosecuted with such exactness and care as to render the Institute eminently worth the attention of such young ladies as are studying with the view of qualifying themselves for the profession of instruction. To such pupils, the teachers will feel a particular pleasure in imparting the results of their professional experience and observation, and in giving the most practical direction to their scholastic studies and their general reading and researches.

It will be an important object with the rector and his assistants, to inspire a love of reading, and to give that taste the most judicious and profitable turn. Works of fiction, especially such as have degraded the modern press, are rigidly excluded from the establishment. The literature of our language is rich in works of sterling value and standard elegance, blending the purest morality with the highest inspirations of genius. The library of the Institute will open these treasures of intellectual excellence before the minds of its pupils, and no pains will be spared to secure to our interesting charge the best fruits from these advantages.

While advice will be freely given to all the young ladies relative to the most judicious course of private reading, the Institute, in re[...]ce to this as well as to other particulars, [...]sponsible for those only who are con[...] exclusive care. The boarders will [...]r or two every day for their private [...]d may look for all needful assist[...]sel, and direction in this duty.

[...]mbers of the Institute, excepting the [...] class, will always have a task to be [...] night, intended to occupy about [...] Patrons whose daughters are not [...]t the Institute, are respectfully re[...] see that this amount of study be [...] the prescribed subject.

[...]rence to the boarders, the teachers will [...] no suspension of the duties of instruc[...]e household will associate with each [...] of school hours, on terms of easy and [...] familiarity; and the errors and igno[...] the pupils will be noticed, with a kind [...] for their improvement. On all occa[...] their recreations, walks, or fire-side [...]tions—young ladies who use provincial, [...], or ungrammatical expressions, will [...] corrected. A vicious pronunciation [...]ally to be noticed. The same care [...] devoted to their personal deportment, [...]d habits. An awkward gait, an un[...] stoop, a nasal twang, must be expected [...] forth from any tutoress the proper ad[...] direction. But the chief care of the [...], in these hours of relaxation from the [...] duties of the school-room, is to be de[...] the cultivation of a Christian politeness, [...], ease, and naturalness of manners. [...]an unladylike thing calls for authorita[...] advice; but any violation of the laws [...]istian kindness and courtesy, is to be [...]d by the teacher with the most anxious [...].

[...]ASS OF BISHOP IVES TO THE CONVENTION [...] THE DIOCESE OF NORTH CAROLINA, JUNE [1]838.

(*Concluded from page* 103.)

[...] reviewing this case, my brethren, does [...]aning appear in it, which should prevent its [...] held up for general imitation?

[...]e condition of these plantations surely af[...] no peculiar facility or encouragement. [...] slaves had long been in habits of great ir[...]rarity on the Lord's day; of wandering [...] one place of worship to another; and of [...] led astray, as I was informed, by a most [...]pacious neighborhood influence. And then, [...] the motives which here impelled to exer[...] were they not such as exist and should [...]ate in the case of every master? Are [...]tual wants more affecting, or religious ob[...]ligions more solemn at Lake Phelps than on [...] plantation in the diocese? And in re[...] to the means used, are they of a character [...] places them beyond the reach of other [...]ters? There is a difficulty, it is true, in [...] want of proper missionaries. But this should [...] serve to stimulate our efforts to supply the [...]ciency. The Episcopal School, organized [...] sustained on the plan I have urged, will, I [...] confident, in a short time do it. In the [...] season, much may be done for our slaves [...] means already within our power. Let [...] us these means. Taking the example before [...] and relying upon the grace of GOD, let us [...] forth a new effort in this urgent, this noble, [...] too much neglected cause!

May 3d, I went to Elizabeth City, where I spent four days in the parish of Christ Church, preaching five times, confirming four persons, and examining the children in the Catechism. This parish, though it has lost much by re[illegible]

8th, preached at Hertford, and baptized an infant. The friends of the Church here are still resolved on the erection of a house for public worship. May the LORD prosper them!

9th, and six following days, spent in St. Paul's parish, Edenton,—preached five times to the white congregation and once to the colored, examined the children in the Catechism, and confirmed twenty-five persons. The number of confirmations in this parish, (twenty-eight in all) furnish a faithful index to its spiritual condition. Among the persons confirmed were some of the most influential members of the community, who now promise to be among the most active and useful members of the Church of GOD. The rector has been peculiarly successful, too, in his efforts for the religious instruction of the colored population. This parish is among the most liberal in its contributions to the institutions of the Church.

16th, preached at Windsor, to a large and attentive congregation assembled in the court-house. My appointment having been made without a knowledge that the court was to be in session, it politely adjourned to give place to divine service. As no house of public worship exists in this place, it is hoped Episcopalians elsewhere will enable the few friends of the Church here to carry into effect their desire and intention to erect one.

17th, proceeded to Scotland Neck; but owing to the absence of the gentleman to whom I forwarded the notice for my appointment, it was not made, and hence I did not officiate. I could learn little of the state of Trinity parish here. The recent removals have deprived it of many of its chief supporters.

20th, preached in the parish of Calvary Church, Tarborough, and confirmed one person. This parish, in connexion with Greenville, is in a situation to support the services of the Church, and is of too much importance to the interests of truth to be overlooked.

21st, baptized the child of Richard Hines, Esq., at his residence.

Thus, brethren, have I given you the record of my official acts for the past year, and it may not be improper to state, that in performing them, I have travelled in my own carriage not less than 2000 miles. The churches should take into view, therefore, the large amount of time necessarily consumed in this way, in estimating my ability to devote more attention to their wants.

During the year, I have admitted three persons as candidates for holy orders, and received one, transferred by letter from the Diocese of New York. The following persons are now candidates in this diocese:—Edwin Geer, John Backhous, Jarvis Buxton, Jacob B. Morse, and William B. Otis.

The following changes, since I last addressed you, have taken place among our clergy:—The Rev. Wm. M. Green has left the rectorship of St Matthew's Church, Hillsborough, and entered upon his duties as Professor of the University at Chapel Hill; the Rev. John Burke has accepted the rectorship of Calvary Church, Wadesborough, and removed from Newbern to that place; the Rev. Cameron F. Mac Rae has accepted the rectorship of Christ Church, Newbern, and is to enter upon his duties immediately after this Convention; the Rev. Harvey Stanly has accepted the rectorship of Christ Church, Elizabeth City, vacant by removal of Rev. Mr. Mac Rae, and has entered upon his duties; the Rev. John Morgan has been received by letter from the bishop of New York, and has been officiating the winter past at Calvary Church, Tarborough, and Trinity Church, Scotland Neck, but is now absent from the diocese by permission; the Rev. Wm. Thurston has been received by letter from the bishop of the Eastern Diocese, and has been officiating for the last six months as minister of St. Stephen's Church, Oxford, and St. John's Church, Williamsborough; the Rev. H. H. Prout, and Rev. James Sunderland, have made application to be received into this diocese, and only wait their letters of dismission. The former is to officiate at St. Matthew's Church, Hillsborough, the latter at some parish not yet designated. The Rev. John M. Robinson, now in Alabama, is still a member of this diocese, but, though repeatedly reminded of his duty, has given no account of his ministerial services to his diocesan for more than three years. It is with much pain and concern that I feel myself compelled to give public notice of this fact.

The seventh canon of 1835 requires, in order to secure an accurate view of the state of the Church, that every minister of the same shall present or cause to be delivered, on or before the first day of every Annual Convention, to his bishop, a statement of the number of baptisms, confirmations, marriages and funerals, and of the number of communicants in his parish or church, and of all other matters that may throw light on the state of the same,—and these parochial reports, or such parts of them as the bishop shall think fit, shall be read and entered on the Journals of the Convention. And every other clergyman not regularly settled in any parish or church, shall also report to the ecclesiastical authority of his diocese the occasional services he may have performed; and if he have performed no such services, the causes and reasons which have prevented the same.

My Rev. brethren will excuse me for thus reminding them of a duty which in time past has been too much neglected or too carelessly and hastily performed.

I take this opportunity of putting the churches on their guard against a person of suspicious character, now in Edenton, calling himself Alfred Addis, and claiming to be a clergyman of the Church, but who has not been received as such into this diocese, nor canonically recognised, so far as I can learn, by any bishop of the American Church.

Brethren, the missionary operations of the Church are a good deal circumscribed for the want of means. The missionary committee have done what they could; but after having applied your bounty with all possible economy, many calls for missionary aid remain unanswered. The places yet unsupplied, which deserve your special and immediate attention, are, Calvary Church, Tarborough, and Greenville, Pitt county; St. Paul's, Swift Creek, and Trinity, Beaufort county; Trinity, Scotland Neck, with the villages of Halifax and Jackson; Windsor and Turner's X Roads, Bertie county; Hertford, Perquimons county, and Gates county; Louisburg and parts adjacent; Rockingham county, and Lincoln and Burke counties. Had the committee the means at their disposal, the most of these places might soon be provided with clergymen, as I learn a number of the candidates for orders in the present senior class in the General Theological Seminary of our Church have intimated a willingness to enter the field of labor in our diocese. Brethren, it rests with yourselves whether your bishop shall say, in reply to those who are thus calling importunately for missionary aid, we cannot help you; or shall give them the cheering encouragement of soon being blest with the word of life.

Let those in our diocese to whom GOD has given the ability, keep in mind the source of [illegible] stewards of the manifold gifts of GOD. Let them remember that to whom much is given much will be required; and that their only security against the pernicious, the destructive influence of riches, is to consecrate their wealth to the kingdom of CHRIST. Let them cherish in their minds, by meditation and prayer, a just sense of the vast interests of that kingdom, and the immense value of souls, and our missionary treasury will be full. The love of CHRIST will constrain all his true disciples to seek first and chiefly the welfare of his Church.

Let me exhort my brethren of the clergy to renew their efforts to carry out our plan of systematic charity. That plan, duly cherished, will, under the blessing of GOD, be found effectual to the full support of all our charitable institutions.

Our sympathies and prayers are demanded for our sister Diocese of Maryland, which has recently been deprived by death of its devoted and most excellent bishop, the Rt. Rev. John Murray Stone.

Brethren, may the blessing of ALMIGHTY GOD be upon us in our deliberations, and his Spirit guide and protect us in the way of everlasting salvation, through his son JESUS CHRIST.

CATHERWOOD'S PANORAMAS OF JERUSALEM AND NIAGARA, now exhibiting at the new Rotunda, corner of Prince and Mercer streets, near Broadway. The Panorama of Jerusalem is 270 feet long, and covers a surface of *ten thousand feet*, and is the largest and most splendid painting ever exhibited in this country. It was painted from drawings taken by Mr. Catherwood on the spot, in 1834, and has been declared by many travellers, who have visited the Holy City, to be a perfect fac-simile of the place so interesting to every denomination of the Christian Church. Here we have a view of nearly all the places enshrined in the mind of every pious follower of CHRIST; where he dispensed his saving doctrines; where he exemplified his lessons by his life; and where he impressed them with the seal of truth, by his excruciating death. Amongst others are the Temple of the Holy Sepulchre; the spot where CHRIST wept over Jerusalem; the road by which he was conducted to execution; the house of his unjust Judge Pontius Pilate; the Garden of Gethsemane; the Grotto of the Creed; the pool of Bethesda; the Potter's Field; the Valley of Jehoshaphat, and many others which cannot fail to recall to the mind that event which forms the foundation of our best hopes of a blissful immortality.

ALSO EXHIBITING,
THE FALLS OF NIAGARA.
A faithful representation of that stupendous Cataract.
Open every day from 9 in the morning till 10 at night.
Admittance 25 cents to each Panorama.
Books of description at the door—price 12½ cents each. aug18 tf

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. TERMS.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.
The year is divided into two terms, commencing on the first Monday of May and November.
REFERENCES.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Traman Smith, 8 Cedar street, New York. April 17, 6m

FOR THE POOR.—A sermon on forms of prayer delivered in the Mission Church of the Holy Evangelists, Sunday, April 29, 1838, by Rev E B Kellogg, minister of the Church. Published by request of the Committee of Superintendence, for the benefit of the poor, and for sale at the Prot. Epis. Press, 142 Fulton street. aug4 tf

ORGANS.—Henry Erben, No. 94 Centre street, facing Canal street, has constantly on hand, finished and for sale, an assortment of Organs, suitable for large and small churches, likewise Cabinet Organs, calculated for parlors or drawing-rooms. jy21 tf

NEW BIBLE QUESTIONS.—Just published by the General Protestant Episcopal Sunday School Union, and for sale at the Depository, 28 Ann street.
Questions on the *Gospel* according to *St. Matthew.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.
Questions on the *Acts of the Apostles.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.
Each of the above works will be furnished at $11 per hundred, with the usual discount to Sunday Schools.
At the Union Depository, 28 Ann st.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*
Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes
Vol. II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty, with preface and notes.
Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.
Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.
Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.
Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.
Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt Rev. B. T. Onderdonk, D. D.
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